The Churchman.

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DAILY SERVICE.

"One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."—*Psalm* xxvii. 4.

PUBLIC WORSHIP is celebrated every Week day in this City, as follows:

TRINITY CHURCH. 9, A. M., 3, P. M.
ST. LUKE'S CHURCH. 8, A. M.
ALL SAINTS CHURCH. 6 1-2, A. M.
ST. CLEMENT'S CHURCH. 8, A. M.
CALVARY CHURCH. 8, A. M. 6, P. M.
CHURCH OF THE ANNUNCIATION. 8, A. M. 6, P. M.
CHURCH OF THE HOLY COMMUNION. 6, A. M. 6, P. M.; and on Saints days a Second Service, Lecture, and Offertory, 9 A. M.
THE CHURCH OF THE CRUCIFIXON. 8, A. M.

Calendar, for May.

21. Fourth Sunday after Easter.
28. Fifth Sunday after Easter. Rogation Sunday.
29, 30, and 31. Rogation days.

JUNE.

1. Holy Thursday, or THE ASCENSION OF OUR LORD JESUS CHRIST—*Proper Psalms, instead of the Psalms for the day.*
4. Sunday after Ascension Day.
11. WHITSUNDAY.—*Proper Psalms, instead of the Psalms for the day.*—St. Barnabas the Apostle.
12. Monday in Whitsun Week.
13. Tuesday in Whitsun Week,
14. Ember Day.
16. Ember Day.
17. Ember Day.
18. TRINITY SUNDAY.
24. The Nativity of St. John the Baptist.
25. First Sunday after Trinity.
29. St. Peter the Apostle.

Poetry.

From the Calendar.

JERUSALEM.

BY WILLIAM SINCLAIR.

Thou city of the Lord, whose name
The angelic host in wonder tells!
The halo of whose endless fame
All earthly splendor far excels—
To thee from Judah's stable mean
Arose the Prince from Jesse's stem,
And since hath deathless glory been
With thee, Jerusalem!

What though thy temples, domes, and towers,
That man in strength and weakness made,
Are with their priests and regal powers
In lowly dust and ashes laid!
The story of thy ancient time
Steals on us, as it stole on them,
Thrice hallowed by the lyre sublime
Of thee, Jerusalem!

We see within thy porches, Paul
Uplift the arm, the voice command,
Whose heaven-taught zeal, whose earnest call,
Could rouse or paralyze the land—
Though gold and pomp were his, and more,
For God he spurned the glittering gem,
And cast him prostrate all before
Thy gates, Jerusalem!

Even from the Mount of Olives now
When morning lifts her shadowy veil,
And smiles o'er Moab's lofty brow,
And beauteous Jordan's stream and vale,
The ruins o'er the region spread,
May witness of thy ancient fame,
The very grave-yards of thy dead—
Of thee, Jerusalem!

The temple in its gorgeous state
That in a dreadful ruin fell,
The fortress and the golden gate
Alike the saddening story tell,
How He by Hinnom's vale was led
To Caiphas, with mocking shame,
That glad redemption might be shed
O'er thee, Jerusalem!

Fast by the Virgin's tomb, and by
Those spreading olives, bend the knee,
For here his pangs and suffering
Thrill'd through thy caves, Gethsemane,
'T was here beneath the olive shade,
The Man of many sorrows came,
With tears, as never mortal shed,
For thee, Jerusalem!

Around Siloam's ancient tombs
A solemn grandeur still must be;
And O, what mystic meaning looms
By thy dread summits, Calvary!
The groaning earth, that felt the shock
Of mankind's crowning sin and shame,
Give up the dead, laid bare the rock,
For fall'n Jerusalem!

Kind woman's heart forgets thee not,
For Mary's image lights the scene;
And, casting back the inquiring thought
To what thou art, what thou hast been,
Ah! well may pilgrims heave the sigh,
When they remember all thy fame,
And shed the tear regrettingly
O'er thee, Jerusalem!

Now awful desolation lies,
In heavy shades, o'er thee and thine,
As 't were to frown of sacrifice,
And tell thy story, Palestine;
And never was there darkness yet
Whereto His glory never came;
And guardian angels watch and wait
By thee, Jerusalem!

The lustre of thine ancient fame
Shall yet in brighter beams arise,
And heavenly measures to thy name
Rejoice the earth, make glad the skies;
And with thy gathered thousands then
O! Love, and Peace shall dwell with them,
And God's own glory shine again
O'er thee, Jerusalem!

Selected Matter.

From The Christian Remembrancer.

THE MODERN NOVEL.

The Novelist is now completely lord of the domain of fiction. Whatever good or evil is to be done in the present day, through that medium, must be done by him. He is the only dramatist whose plays can now command an audience. He is the only troubadour who finds admittance into the carpeted and cushioned halls of our modern chivalry, and arrests the ear of the lords and ladies of the nineteenth century. His work is the mirror of our life. It is the Odyssey and the Niebelungen Lied under a strange form: but still it is them indeed. Man's appetites do not change, nor his faculties, but only the external conditions under which they act; and the same appetites, the same faculties, which, under one set of external conditions, gave birth to Achilles, under another set give birth to Waverley or Pelham; who is to the reading gentleman what the son of Thetis was to the listening Greek—himself made perfect.

In the infancy of nations—in the age of bodily prowess, war adventure, chivalry, when the mind is always turned outwards to great deeds, and never inwards to itself, the Romance, be it in the prose form, specifically so called, or in the ballad, or that higher form of ballad, which is termed the Epic, holds undivided sway. The Iliad and Odyssey ought to be classed, not with the Æneid, Paradise Lost, and the Henriade, but with Amadis de Gaul and the Cid. Virgil, Milton, and Voltaire have obscured the idea of the Epic, as the perfection of ballad poetry, by trying to write after the Epic model in an unepic age. The consequence of this error to themselves (a consequence which Virgil and Milton seem to have felt) is, that Virgil is redeemed from failure by certain non-epic passages, such as the history of Dido's love, and the splendid Inferno and Paradiso in the sixth book; Voltaire fails utterly; and Milton, thanks to that immortal force of genius, which his original fault of judgment could not force from its true bent, produces a great spiritual poem—the poem of Puritanism.

To another age of civilization belongs the drama. This, too, has its time—a time which does not return. Homer's heroes hurl stones ten times as large as his audience could hurl; but his audience too hurled stones, or they would not have heard of it with interest. In Shakspeare's plays action may be ten times more, intense and rapid, language ten times more vehement, and character ten times more marked than in the real men of his day; but still in the real men of his day action was intense and rapid, language was vehement, and character was marked. The Sidneys, Raleighs, and Southamptons saw in the heroes of the stage what they themselves aimed at being, and, in some measure, were. It was their own age which they saw imaged there, with all its grandeur and its grotesqueness, its free and swelling speech, its fierce and open passion, its strong and sudden hand. The wildest Utopia which the brain of an Idealist ever conceived, was only an exaggeration of the type of his own age. Plato's Republic is but a Greek polity after all. And so, we may be sure, the eye of the great poet, when rolling in its finest phrensy, saw the men of his own day, though he saw them through and through, to the very core of their humanity, and therefore was the poet of all ages, while he was the dramatist of one. The essence of the drama is the development of character through action. When character is no longer developed in action—that is, in visible action—the drama ceases. And that is the case in the period of civilization at which we are now arrived. You can no longer tell what a man is by what you see him do. The essence of action is driven inward; and what little does remain outward and visible, so as to be available for the purposes of the drama, is spread over so wide an expanse of mere conventionality and commonplace, that it cannot be eliminated and presented with dramatic rapidity, without outraging all sense of probability. The perpetual tendency of civilization is to rub down all that is salient and prominent—all that of which the dramatist takes hold. The life of an individual of the higher classes, in the present day, is a perpetual εἰρωνεία—a polite dissimulation. Good breeding prevents the transpiration of character in manner; and language is seldom used to reveal the heart, though scoundrels only use it to conceal their thoughts. You might as well produce your hero on the stage in a state of physical nudity, as in the state of moral nudity which the drama requires. The spectre of Clio does indeed still walk the earth. We have tragedies of two kinds—the intolerable, which are meant to be acted; and the tolerable, which are not meant to be acted, but only read; that is, undramatic dramas—poems on moral subjects thrown into the form of dialogue, and divided into acts and scenes. Three of the latter kind stand distinguished by acknowledged merit—"Edwin the Fair," "Philip van Artevelde," and Mr. Kingsley's "Saint's Tragedy." In all these the scene is laid really—not formally only, as is the case of many of the plays of Shakspeare—in a far distant age: and in all, the thing principally aimed at and effected, is not so much the development of character by action, as the imbodiment of one predominent idea—an idea suggested as in the case of "The Saint's Tragedy," and, perhaps, in that of "Edwin the Fair" also, by the theological controversies of our day, and which the poet takes occasion to express, as it were, from a vantage ground, and with an appearance of impartiality, by putting it into the lips of other men, and throwing it back into other times. "Philip van Artevelde' is but an expansion of the simple moral of Wordsworth's Dion:

> "Him only pleasure leads and peace attends,
> Him, only him, the shield of Jove defends,
> Whose means are fair and spotless as his ends,"

And each of these three productions has something in it essentially artificial and unreal. They are beautiful dramatic exercises—no more the genuine and spontaneous growth of the present age than any copy of Greek or Latin verses.

Comedy shows more life. But it is not the comedy of Shakspeare—the counterpart of tragedy—the imbodiment of the humorous and grotesque. *That* appears no more in its proper shape, except when its spectre is raised by Mr. Taylor and Mr. Kingsley. The comedy which does keep possession of the stage, is the comedy of manners, of the witty and ridiculous. No other is longer credible. A Falstaff or a Malvolio has become an impossible monster. The tailor and the schoolmaster, and the restraints and influences of polite society, have made your fool, in all external things, very difficult to distinguish from your hero.

Still the spirit lives, though the form has passed away. The ground once covered by the Epic and the Drama is now occupied by the multiform and multitudinous Novel in all its various phases, from "Ellen Middleton" to "Pickwick." That is to say, the Novel has absorbed the strictly dramatic and epic element; for the lyric element which the Drama and Epic held, as it were, in solution, is concentrated and crystallized under another form. We use the word "lyric" for want of a better, to include all poetry, not narative, descriptive, dramatic, or didactic—all the poetry of abstract feeling, sentiment, passion; without any reference to the "lyres" and "wires" with which such poetry, or a large division of it, was once associated, and of which it still, unfortunately, babbles. Byron presents, disimbodied, and in its essence, the life which Bulwer has imbodied in Pelham and Ernest Maltravers; and the antagonists of Byron in poetry stand in a similar relation to the antagonists of Bulwer in prose. All these difficulties, which oppose themselves with insuperable force to any attempt to epicize or dramatize the life of one day, the novelist, by means of his peculiar privileges and immunities, completely overcomes. Those long threads of commonplace doing and suffering, which now make up the web of the most varied and eventful existence—which it is impossible to ignore, because, taken together, they are everything—impossible to narrate, because, in their particulars, they are mean—impossible to exhibit on the stage, because their length and complexity is infinite—are summed up, and reduced to unity and significance. Between the rapidity and intensity of real and fictitious action a proportion is preserved, and the sense of probability is not outraged. The essence of action is followed into the recesses of the heart, without the fatal necessity of perpetual soliloquies and "asides." The gesture which would be indescribable in the epic, and invisible or unmeaning on the stage, is, to the reader, described, made visible, and rendered significant, by the exercise of an unlimited power of interpretation. The want of outward symbols and drapery is completely supplied by moral description; the integuments of social form and etiquette are stripped off, and we see that the tragic and the comic, the heroic and the base, the Hamlet and the Polonius, the Achilles and the Thersites, have not departed from life, but are only hidden from the eye—that it is true, as Carlyle says, that there is the fifth act of a tragedy in every peasant's death-bed, if you can only get it on the stage. The curtain of the novelist rises. The scene is a drawing room, where all the company are dressed alike; all have been drilled into a sort of Prussian discipline of manners, and a marked trait of character scarcely escapes once an hour. The worst-dressed man there is, perhaps, the man of rank, the best-dressed is the nobody. We penetrate at once through all the outworks of Stultz and Chesterfield into the depths of every breast—we know the royal nature from the slavish, the hero from the knave. The grouping of the guests, their conversation, their attention or inattention, their every look and gesture, has its true significance—a significance which no Garrick could impart. We discern the secret of the heart which causes a slight embarrassment of manner, a slight absence and wandering in discourse in the most polite and self-possessed of diners-out. We mark the plot or the intrigue which lurks in the arrangement of the party round the dinner table. We hear the bitter or passionate things which are said in soft words and with calm faces. The noise of the piano hides nothing from us. We know that the faint sign which good breeding hushes on the lip would be, but for good breeding, an Othello's groan. We see that the empty coffee cup is raised to the lip to conceal a smile of triumph, or the face buried in a book of prints to hide the pallor of despair. In this respect, indeed, the Novel has the advantage of the Drama, not only with reference to the necessities imposed by its particular subject matter, but in the abstract. When Johnson objects to Iago's long soliloquy, that he is telling himself what he knows already, he is guilty of almost as great a platitude as in saying, that, "had the scene of Othello opened in Cyprus, and the preceding incidents been occasionally related, *there had been little wanting to a Drama of the most exact and scrupulous regularity!*" Iago is not telling himself anything; he is telling his audience what is passing through his mind. It is necessary to do so in order to give them a clue to his designs; but it is an awkward necessity, and one with which the genius of Shakspeare alone has dealt successfully.

Our object, in this somewhat rambling digression, has been to show what responsibility rests upon the novelists of our day. With them it rests to determine, each for himself and according to the measure of his gifts, whether so powerful an instrument of moving men, as fiction is, shall be used to move them for good or evil. Are the poetic and artistic faculties given to man purely for his amusement? Are they alone, of all his powers, not subject in their exercise to the legislative or judicial conscience? Curiously enough, we believe no moral philosopher has yet given a complete scientific answer to this question. A philosophical account of that part of man's essence which is neither moral nor intellectual, but lies midway between the two, both in itself and in its relation to the moral and intellectual parts, would, we believe, still be an addition to Moral Science. Neither in the fragment which remains to us of the Poetics, nor in the psychology of the Sixth Book of the Ethics, can Aristotle be said to have approached this subject. Plato, in his Republic, makes the same mistake regarding poetry which he makes with regard to rhetoric in the Gorgias—the same with the Patristic writer who calls poetry "vinum dæmonum"—that of confounding the faculty with its abuse—and the beautiful *amende* of the Ion, though it vindicates his instincts, does not mend his system. However this may be, the position that the poetic and artistic faculties are subject to conscience, is a truism in theory which seems to be metamorphosed into a paradox in practice. We suppose, for example, that Mrs. Marcet considered herself to be uttering an acknowledged truth, in saying that Goldsmith's "Deserted Village," being poetry, is none the worse for being bad political economy. Yet if this is so, neither is Don Juan, being also poetry, the worse for being bad religion. Goldsmith intended, or, at least, he foresaw that the effect of his poem would be, to raise certain sentiments and impressions relative to certain social questions; and if those sentiments were morbid and those impressions wrong, his poem is as plainly vicious as the most rigorous scientific treatise, imbodying the same fallacies, would have been. This may seem an exaggerated instance. It is an *experimentum crucis*, certainly—but where is the line of demarcation to be drawn? The rule of truth-telling is, to convey a right impression; and, therefore, unless a poet is to be absolved from the rule of truth-telling, his sentiments, as distinguished from his facts, must all be true. Deny this, and the realms of poetry and fiction become, what poor Charles Lamb pretended to think they were, a sort of refuge from the sense of moral responsibility—a region where the speaker of lies or blasphemies does no harm, and the hearer takes none—a place where the Omnipresent is not, beyond "the uttermost parts of the sea," to which the spirit of the Psalmist, borne on the wings of the morning, fled in vain—a darkness which shall *not* be turned into day. We do not mean to say that the writer of fiction is called upon to play the part of the preacher or the theologian. Far from it. What he is called upon to do is to hold up a clear and faithful mirror to human nature—a mirror in which it shall see its good as good, its evil as evil. His pages must give back the true reflection of a world of which morality is the law, and into which Christianity has entered.

The tendency of English novelists seems, happily, to be at present in the right direction. Within the last fifteen years, common sense, at any rate, has achieved some victories in our literature. Shakspeare has shone forth again, and Byron labors in eclipse. No heads, we believe, but those of shop boys and farmer's daughters, are now in danger of being turned by Lytton Bulwer. *That* Upas tree is pretty well withered up by contempt and ridicule in this country, though it still flourishes with rank luxuriance in the congenial soil of France. Dumas, Sue, and George Sand are, indeed, read by us, as well as by their own countrymen; but then we read them for the story, and laugh at the sentiment, which a Frenchman swallows as the word of life. The belief that the pen of a west-end Adonis could regenerate society, without the tedious process of repentance and self-government, is passing away with the last great men of that heroic age which produced the National Gallery and the Reform Bill. The religion which teaches that to sin is the indifferent-best way to save your soul, and that to prostitution in the higher classes much will be forgiven, has day by day fewer symbolical writings and fewer prophets in the land. Whether another and a more fatal humbug may not succeed, and whether a certain phase of the religious novel may not prove that humbug, remains yet to be seen. But, at present, a better influence reigns in the whole world of fiction, poetry, and art; and everywhere men who work by the rules of sense and truth, the Christian architect and the Christian, writer, are slowly gaining ground, and seem likely—unless their course is crossed by some convulsion of society, such as the last month has taught us to consider possible—to make rubble of the chimney-potted Parthenon and waste paper of the Satanic novel.

MODERN INFIDELITY.

We have explained, as it will be remembered, the word of wisdom, as implying the power of grappling with the objections, and meeting the attacks of philosophical infidels. Can we say, my Brethren, or do we imagine, that this same thing is not needed in our own age and our own country? If we do, we shall be alike deceivers and deceived. Infidelity is a Protean character; and as the ages roll along, it assumes various shapes, and appears in different guises, while its principles are still essentially unchanged, and its end and object, whether avowed or not, are always the subversion of our Holy Faith. And never was there need of a more subtle and penetrating search, to detect the falsehood, and bring it out to light, than there is, in our time, and in our country, as well as in other countries of the world. "We know no more prevailing stratagem of Satan, at this present time, than that of persuading Infidelity, to pay a sort of homage to God's written word, whereby many well-meaning christians are deceived." The struggle now, is not what it was in the last century; it is a more dangerous struggle, more dangerous, that is, to common minds; the Bible is nominally accepted now: all the varieties of infidelity now support themselves by texts of Scripture, and derive their systems from a perverted and blasphemous interpretation of God's word. It is the acceptance of the Bible, without attaching any distinct meaning to it, or attaching an heretical meaning, which is among the fearful signs of the day. We want no longer a host of evidences for its inspiration: they have done their work: chameleon infidelity has changed its color. It is now the Bible against the Bible; that is, it is the true sense against the false sense; the Catholic verities against infidel interpretations; the right interpretation against the wrong. It is now an internal war. Believers and unbelievers meet within Bible ground, both accepting the Sacred Volume as the Revelation of God, but each disputing what that Revelation is, and drawing from precisely the same words an opposite result."* Would, my Brethren, that it could be impressed upon the minds of honest and sincere believers, how widely this most subtle poison spreads, and what danger there is that persons will be led captive by its specious pretences, unawares. It pervades much of the current literature of the day. It characterizes many of its benevolent projects; and everywhere it wears a mask which hides its real features from the ordinary observer. It speaks of God, but it believes only in some abstract divine principle, destitute of all attributes of personality. It talks of Scripture, but it regards it as a mere collection of instructive fables. It professes Christ, but it means only a model man, the human form of a divine idea. It speaks of the Church, but it means a mere association.† It has usurped the sacred phraseology, it appears in the sacred guise; but its words are lies of crafty cunning, and its garments are a base and vile imitation. I cannot but look upon it as Satan's masterpiece. I would fain reverently hope that it is the last development of Antichrist.‡ Ages of open assault have failed. Like waves rolled backward from the everlasting rock, troop after troop of Satan's leagued host have recoiled from that rock of ages, on which stands the sacred citadel of God's unshaken Church, guarding within its heaven-built walls the old deposit of the Apostle's Faith. But now a craftier method is to be attempted. Assault has failed to leave one mark upon the strong foundation; to secure one outpost of the holy fortress; to dislodge one stone from all the gleaming pinnacles. An now there comes the hour of cunning stratagem. As the Sabine troops, in the days of ancient Rome, tampered with the maiden, and promised her, as she thought, costly prizes, so she would open to them the citadel: so these, the adversaries of the Lord, would tamper with the guardians of the Church and of the faith: so do they now hold out fair promises and specious hopes: but let them once be listened to, and it will not be jewelled bracelets that they will place upon our arms, but it will be brazen shields that they will shower upon our heads, and crsuh us in destruction. Let them, then, be shunned; or rather, I should say, let them be sternly thrust away; for "what fellowship hath light with darkness, and what concord has Christ with Belial?" But surely, my Brethren, from this brief view you will not fail to see, that if the "word of wisdom" was needful to meet the infidelity of the Apostles' times, it is needful also now. And that since its miraculous measures are no longer vouchsafed to the ministry of the Church, a double duty is laid upon them carefully to cultivate it, by all means in their power. *Rev. Dr. J. Williams.*

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* Christian Remembrancer No LVII. p. 33. Dr. Wordsworth, in his Diary in France, mentions, that when Vanini the great Atheist was arrested at Toulouse, the only book in his possession was the Bible!

† See especially the Last Incarnation, a Translation from the French, and published this year in New York. It is simply as Coleridge says, "the superfœtation of blasphemy." But there are many other things that might be referred to; I only add, however, that Strauss has been reprinted in New York.

‡ It would almost seem that the Pantheistic Infidelity in Christian lands, is the correlative of Buddhism in heathen lands. The latter is an imitation, as it would seem by demoniacal agency of Christianity; and the former is the same. Both, too, issue in a "chaos of abstractions," which can only end in Atheism. See the conclusion of Schlegel's third Lecture on the Pilosophy of History, and the Translator's note. We may say of Pantheism, what he says of this religion of Fo: "The similarity observed is not real, but is that caricature resemblance the ape bears to man." He adds, "We may lay it down as a general principle, that the greater the apparent resemblance which a false religion, utterly and fundamentally different in its spiritual character and moral tendency, externally bears to the true, the more reprehensible will it be in itself, and the greater its hostility to the truth"

MINISTERIAL DUTIES.

And now, my Brethren, it will no doubt appear, that in what has been said, I have been presenting a view of the position and duties of a Christian Minister, which is the least pleasant to look upon; and which, if it shall be looked upon exclusively, will almost necessarily prevent any lofty realization, or high ideal of the stewardship of the Christian Mysteries. I know full well that it is so. I know full well that there are other views of the duties and labors of the Minister of Christ, on which it is pleasanter far to dwell, than on that one phase of his duty, which consists in "driving away all erroneous and strange doctrines contrary to God's word." I know, too, that if he merely dwells on this view to the exclusion of other and higher ones, he is likely to degenerate into the mere vulgar and worldly controversialist, and casting away the glorious weapons of his celestial warfare, to betake himself to the carnal weapons which men employ about human policies, and worldly strifes: to forget that his strongest logic is a good example, and his divinest rhetoric a holy life. Far pleasanter is it, to behold him as the shepherd amid his flock, as the laborer in his master's vineyard, going forth in the morning's coolness, to lead his sheep to quiet resting places and grateful shades, or else to trim, and prune, and tend the growing vines: and at night bringing back his charge to the safe shelter of the fold, or returning with his bountiful load of the blushing fruit, which he has gathered in his day of quiet, wholesome, and contented toil. And yet, my Brethren, if we look on the Christian Ministry only under these peaceful and pastoral similitudes, we are dreamers! We are such dreamers as children are, who picture the world that lies beyond the peaceful valley which their childish steps have trod, as being all as homelike and as quiet as their own secluded vale. We are such dreamers, as the boy is, who fancies an untried, untempted manhood to himself, in which the flowers and just-formed fruit of early youth, shall grow untouched with hail or rain, unshaken by the wind, into the ripe maturity of full perfection. But we may not thus delude ourselves. We must not thus be dreamers. The Christian Minister who discharges all his duty, must not be the shepherd only, but the soldier also, must not be apt to teach alone, but also valiant for the truth; must not only be the Pastor in the fold, gathering round him, all the numerous and holy Pastoral ties, and holding them as it were in the hand of his heart, but he must be the watchman, too, on the sheepfold's walls: and, if, while he dreams of peace, and dwells upon the gentler picture, and is all-absorbed in the holy duties of the inner fold, he forgets his outer watch, and loses half his character, then the blood of those who were committed to his trust, and were lost by his forgetfulness, must rest with all its deep and damning stain, on his undying soul. And in our day least of all, can the faithful Minister of Christ forget, that he is set for the truth's defence in Christ. Not that he ever should be a brawling, noisy controversialist; not that he ever should forget that the best mode of destroying error, is to displace it by bringing in the truth; and so that his work will be done best here, both for himself and for his hearers, by distinct statements of the true, rather than by directly and merely combating the false; not that above all, he should ever lose from his sight the other and manifold duties of his holy calling, for that he is a defender of the truth, and a builder of the Church beside. And so if with the one hand he must hold the spiritual sword of his high warfare, still with the other he must build the walls of Zion.—*Rev. Dr. J. Williams.*

Communications.

For the Churchman.

When Jesus Christ, our Lord and our God, gave His apostles, and through them the line of the ministry commencing in their persons, the great commission, "Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,"* He, as the Maker and Supreme Governor of mankind, laid such of our race as, every where, and in all ages, should have knowledge of this commission, under a moral obligation, if opportunity serves, to be subjects of that discipling which is effected by baptism at the hands of Christ's ministry. The Holy Bible is fraught with instruction respecting this discipling—its nature, privileges, and responsibilities. It is therein represented as giving us a new or second birth, adding to the natural sonship in which, by our first birth, we stand to God, the spiritual sonship to the same adorable Being, of special covenant and adoption, provided in the Gospel; which removes the hopelessness resulting from the forfeiture of all good, by man's apostasy from the original virtue and excellence of his natural state; and provides the way and means of restoration to God's favor, of cultivating moral and religious excellence of life and character, of passing safely through all the dangers and trials of the world, and of attaining finally to the pure and holy felicity of heaven.

Thus is this state of discipleship, or, as the Scriptures term it, membership of Christ's Church, that state in which God requires us to be as intelligent, moral, and responsible beings, and in which it has pleased Him to appoint that the covenant-relation established by Him with man, through Christ, should exist, and its intercourse between its parties be sustained, by the communication to man of God's grace and mercy, and the rendering to God of man's faith and obedience.

On these two parts of the evangelical or baptismal covenant—the grace and mercy of God, and the faith and obedience of man—hangs all the Gospel. This faith and obedience, of course, cannot be those of the Gospel, unless they include the being in that state in which God required all men to be, when He commissioned and directed His ministry to baptize them. True, indeed, on this, as on every other point of the evangelical system, human opposition dares to manifest itself, and presume upon what it fancies is a more excellent way. But the word of God standeth sure: *He* is true, whatever is the case, with man: though we have all faith, so that we could remove mountains, and all experience, of whatever kind, and all assurance, however firm, and feelings however elated, yet all is nothing, or, as perilous delusion, much worse than nothing, without that true love of God which humbly and devoutly submits to the means and method of grace and salvation which He has appointed. In his hostility to these, the tempter is very plausible; often suggesting to timid and ill-informed Christians, objections which wear the guise of humility and spirituality; or abuses of God's appointments, which turn them to evil, and raise prejudices against them. Of the latter class, are those views which tempt men to trust in mere outward performances, as themselves the desired end—true religion; or, if means, such as produce their effect—a saving interest in the grace and mercy of God—of *themselves*, having little or no necessary connection with the spiritual views and state of him who applies them. Of the former class, are the very prevalent errors which, though operating somewhat variously, go all to the encouragement of reliance on certain religious views and frames and states of feeling, independent of any deep conviction of the indispensable obligation, and high spiritual value, of the evangelical sacraments and services. All such oppositions to the truth and righteousness which are of Christ, the really renewed and enlightened Christian will eschew.

Faith and obedience founded on these Bible-principles, are the only true, because the divinely appointed, security of Christian piety and morality. There lies at the foundation of them a consideration of awful import, which should sink deeply into the heart of every one who has been "baptized into Christ:" Having "*put on Christ,*"† and been made *His disciple*, he is removed from all other authority, and every other religious school, but Christ's. He is bound to all the faith and all the duty of the Gospel; which, because it is Christ's, and therefore God's, man is under a moral obligation to receive and adopt in its fulness and genuineness, as his rule of character and life. Wherein he departs from it, he is treacherous to a cause to which he is bound by a special solemn compact. The guilt of this treachery is incurred by all the disciples of Christ, who give not most earnest and diligent heed, with faithful use of the means and aids which He has appointed, to knowing what the Gospel is, in all its parts and requisitions, and to entire, humble, and devout conformity thereto. This is what they must do, who, being in the Church, desire to be saved. If they who are not in the Church, would know their real condition and prospects, they must not lean for a proper view of them to their own understanding: that is miserably feeble, depraved, and liable to be turned out of the true path, by every lure of vanity, every beck of interest or enjoyment, every bias of prejudice, and every threat of opposition; and is easily put in communication with *that* intelligence which is doomed to everlasting exclusion from all that is good and true. Neither must they put any confidence in the mere human wisdom of others. "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." Those precious "things" are to be known only as the Spirit reveals them. They are revealed in those Scriptures which are given by inspiration of God; the faithful and devout hearing, reading, marking, learning, and inwardly digesting of which, has promise of light from the Holy Ghost, to confer the true knowledge and understanding of them. Therefore to those Scriptures, in the genuineness and fulness of what they require to be believed and done, should be referred all questions touching religious and moral duty—all inquiries concerning what we must do to be saved. Just and heavy will be the condemnation of those who have failed to do this, because of an ignorance of it which might have been removed by the care and labor to be rightly informed, that have been freely bestowed on things connected with worldly knowledge, interest, honor, or enjoyment.

B. T. O.

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* St. Matthew xxviii. 19.

† Galatians iii. 27.

For the Churchman.

CHANCEL ARRANGEMENTS.—NO. II.

Mr. Editor,—Although a very long time has elapsed, since I addressed you on this subject, you will not, I hope, think the interval too long a one for the resumption, at present, of the series. I wish merely to complete what I then began.

In my former article, I confined myself to the arrangement and furnishing of the Sacrarium, or that portion of a Church where the Eucharist is celebrated. This, I stated, should be elevated three steps (as a general rule) above the Chancel, should contain an Altar placed length-wise under the East window, a Credence in or against the North wall, three Sedilia in or against the South wall, and, in other respects, should be unencumbered. I wish here to add, that, so far as my information extends, there is no authority for the intrusion of what is called a "Bishop's chair," into this or any other part of a parish Church. The Bishop's *cathedra*, is in one Church of a diocese only, viz., that one which from it is called the Cathedral. When he visits a parish church he takes, of course, the chief seat, namely, the easternmost of the Sedilia, this being the seat proper for the celebrant of the Eucharist at any time. I stated, also, that the material of these several parts should be determined mainly by that of the whole building. If the Sacrarium be of stone, and paved with the same, the Altar should be stone. If it is of wood, or floored with plank and carpeted, a stone Altar is incongruous and absurd. If made of wood, it should be a *bona fide* table of massive oak, to be sure, but in no way fixed. The Credence may be a shelf, a niche, or a smaller table. The Sedilia, not being essentials equally with the Altar and Credence, may, for economy, be of oak, even in a stone building.

Now I descend to the Chancel. This should be furnished with a row of stalls on each side, and a Lectern standing on the Gospel side as near the Nave as may be. These are all that the Chancel should contain, unless in Churches where the singers are placed in it, and then plain benches should be provided for them immediately in front of the stalls. The stalls are to be fixed against the North and South walls: they consist of seats eighteen or twenty inches in width, divided from each other by elbows, and may, of course, be ornamented to any extent. If quite plain, they would differ from open seats only by the elbow-divisions. In front of each row should stand a low desk, with a sloping book-board, at such distance, and of such dimensions, as best to suit the convenience of those who occupy the stall-seats. I should say that a distance from the wall of three feet and six inches would be ample. Hassocks, of course, will not be forgotten. The stall-desks may very properly be terminated with poppy-heads. Designs for these, and, in fact, for every article which I mention, are to be found in the *Instrumenta Ecclesiastica*, by consulting and following which, Pointed Churches may be consistently fitted.

The Lectern should be either an eagle or pelican, on a simple stand supporting a double-sloping desk. The former shape should be adopted when the material is brass; the latter is proper for a wooden one. It is not fixed, but, to insure a certain degree of stability, the base should be quite broad, and heavy as the nature of the material will allow. It is useless to add, one would think, that the Lectern should be used only for the Lessons at Morning and Evening Prayer, did one not see it in some quarters improperly confounded with the Pulpit.

The Sacristy and Chancel should communicate by a door opening into the former at the foot of the Sacrarium steps. (The Sacristy or Vestry, by the way, should be built against the North wall of the Chancel, supposing the Church to stand East and West.) Immediately westward of this door, the stalls should begin and be continued either to the rails, or within three feet of them. Opposite to this door should be an external one (called the Priest's door); but this may be omitted when the Sacristy has an external door. If there is no Priest's door, and the Chancel is small, the stalls on this side may begin at the very foot of the Sacrarium steps. This, however, is inelegant, and should be resorted to only when a sufficient number of stalls cannot otherwise be provided. Room enough for entering them must, in this case, be secured at the West end.

The number of steps by which the Chancel is raised above the Nave, will be determined by the size of the Church. In a small country Church or private Chapel, it will need only one, and the Sacrarium two more. In larger Churches the Sacrarium should always have three, and the Chancel may have two, three, or four.

The dimensions of the Chancel will, of course, determine the number of stalls. Seven on a side may be made in a Chancel of sixteen feet, which, with a Sacrarium of eleven feet, will be the proper size for a Nave of eighty feet. Even where the Chancel is but five feet, I should counsel the provision of one on each side.

A word or two as to the proper mode of celebrating the Service in a Chancel thus fitted. Morning and Evening Prayer will be said by the Priest occupying the Westernmost stall on the South side, the Lessons being read by another, whose seat will be on the North. The other clergy will occupy the remaining stalls indifferently. At the time of celebrating the Eucharist, the Celebrant, Epistoller, and Gospeller, when not at the Altar, that is, during the Sermon and the Offertory, will occupy the Sedilia.

I have said nothing of the Pulpit, as its place is not in the Chancel, but in the Nave.

I am, sir, Yours, &c.,

CAMDEN.

For the Churchman.

A DIALOGUE FOR THE TIMES.

Place—A book-store—Mr. Standish near the door—Enter Dr. Acidon.

Mr. Standish—Oh, here comes my good friend, Dr. Acidon—How do you do, Doctor?

Dr. A. Pretty well, sir—I have come to talk to you about some late publications. How could you publish so popish a work as that "*Gradus ad Altare*?"—It is positively scandalous.

Mr. S. Why, sir, it was recommended by an old friend of mine, and I could not disoblige him—and really, sir, after all the outcry of your paper, I do not see but what the book teaches good old-fashioned Hobart doctrine—everybody seems to like it, sir, who were Bp. Hobart's friends.

Dr. A. Nonsense, Sir, do n't tell me that—I stand in Bp. Hobart's place, and tell you it is an outrageous book—an heretical book—a *hybrid*—and you were asleep when you published it—and there is *Falcon's-rock*, too, inculcating Tractarianism and Popery on every page—Why, sir, you are poisoning the community: print *Hoadley on the Lord's Supper*, and such sound evangelical works, and I will stand by you; but if you persist in this line, I withdraw my support, and then you are down—so take warning.

Mr. S. Now really Doctor, you are quite too warm—I have a letter from a Bishop, who speaks in the highest terms of the 'Gradus ad Altare' and as for Falcon's-rock, sir, why two editions are now exhausted, and we have published a third.

Dr. A. The more fools you.

Mr. S. No, sir! no fools at all—we are making money, sir, we are now doing something sir—we have done more business in three weeks past, than we have done before in the same time for years—Why, sir, we see our old friends again—who were frightened away by the books you advised us to publish, sir,—yes sir, there they are on our shelves, and nobody buys them. Low Churchmen wont buy them because they read nothing; and High Churchmen wont buy them, because they like something better, they say. Yes sir, that has been the result of your advice; and for the future sir, I mean to publish books I can live by.

Dr. A. Very well, sir,—do what you like sir,—I wash my hands of you,—I hereafter shall stick to Mr. Pairmain, (exit.)

He hurries over to Mr. Pairmain's

Mr. P. Good morning, Doctor, you seem warm.

Dr. A. No sir, I am quite cool. It's a frosty day.

Mr. P. Oh I beg your pardon; pray take a chair. We have several new works.

Dr. A. What's this?—*Aurillon's Guide to Lent!* Bah—*Mant* on *Daily Prayer*—that's what I never have. *Falcon's-rock* again. Why, Mr. Pairmain, do *you* sell this?

Mr. P. Oh, certainly.

Dr. A. How preposterous for Standish to publish such a book. I have been remonstrating with him for thus injuring himself, but he seems perfectly indifferent.

Mr. P. (smiling). Why, Doctor, how many copies do you suppose he will sell?

Dr. A. Some fifty or a hundred, and then he will have the rest on his hands—a dead loss.

Mr. P. My dear Sir do you know we have sold some three hundred ourselves off our own counter, and your Presbyterian friend up town has sold some two hundred more—so you can form some idea of the sales through the country.

Dr. A. Absurd—contemptible trash. What is the world coming to? By the by, how many copies of those sermons have you sold which I recommended you to publish—that is a standard work for these times—five thousand, eh?

Mr. P. Not quite.

Dr. A. Short by five hundred?

Mr. P. Yes, and a good many added to that.

Dr. A. Indeed! Well, four thousand is a tolerable sale.

Mr. P. Very fair, indeed; and I wish it were our lucky fate in this instance. But the fact is, we have not sold enough to *pay for the binding*.

Dr. A. (with a bounce in his chair). How!

Mr. P. It is true, Sir; and indeed they take up so much room that we will be glad to get rid of them at any price. Nobody comes for them! What are your people about?

Dr. A. Why they are rather short at present, because all their ready cash is needed for the support of MY PAPER, which is continually in a bad way financially, as well as editorially. Besides, I have lately joined the American Bible Society, and set my face against all notes and comments on the Scriptures (except my own), and teach my people to do the same: so you cannot expect that *we* should buy sermons. Good morning, Sir (exit).

SEARCH.

THE CHURCHMAN.

New-York, Saturday, May 20, 1848.

We are obliged to Mr. R. Ralston Cox, the corresponding Secretary of the New York Ecclesiological Society for a copy of the following letter, which has an interest beyond the occasion that called it forth, and will be perused with much satisfaction by our readers generally, as well as by the members of the Ecclesiological Society. Mr. Hope, the Chairman of the Committee of the Ecclesiological (late Cambridge, Camden) Society, is a member of Parliament, distinguished, we believe, for his attainments in Canon Law. The fraternal temper of the letter is as gratifying as its sentiments are just; and if the correspondence between the societies shall be continued in the same spirit in which it has begun, it cannot fail, we think, to be a means of cementing the bonds which unite the daughter to the Mother Church.

HOUSE OF COMMONS,
Wednesday in Holy Week, 1848.

SIR,—I have been commissioned by the Committee of the Ecclesiological Society, as their Chairman, to offer through you in the name of our Society, our best congratulations to the New York Ecclesiological Society on its auspicious institution. Permit me to add—if I may be allowed to do so—to repeat the same from myself, personally, both to the Society and yourself.

The institution of your Society has been a very great pleasure to us, proving as it does how the principles of correct church arrangement (no uncertain indices of sound Catholic views) are spreading in America as well as in England. Your Republic is now passing through her youth, and any impression made upon her for good or bad at present, will (humanly speaking) be in all probability the cause of very great good, or else of very great evil in future ages. The way in which our Branch of the Catholic Church has made good her own in America is most consolatory. At first disliked from political reasons by the great mass of the people, she had yet the vitality to weather the storm. Now she has quite passed through that danger, and has turned herself to the task of enlarging her bounds, and of consolidating what she has won. The Ecclesiological movement seems to have been most timely called to life in her as with us. In England it was contemporaneous with a revival at once of doctrinal steadfastness, and of individual piety and self-denial. So in America it seems to have followed upon a great consolidation of the outward condition of the Church. In both instances the movement witnesses at once to its own reality, and to the Catholicity of the body in which it has manifested itself. So the parallel movement in the Roman communion must be regarded as a sign of future good to the Universal Church. How and when is not for us to say.

Your Society, like ours, I doubt not, consider its mission not merely one of stone and wood, of outward form and beauty, but as a branch of our duty to the church, which demands that not only we should make her all glorious within, but work for her clothing of gold. Till Ecclesiology is recognized as a branch (subordinate indeed to that of doctrinal truth, but still a branch) of the great science of Theology, it never can be appreciated or understood. Once this claim recognized, and religious men incline to study it religiously, neither slavishly following precedents where the circumstances which called them forth have altered, nor rejecting authority where the voice of authority is plain, and in all things grasping at *principles*, we may hope for the establishment of Ecclesiology on a firm basis. Unlike the more sacred paths of dogmatic theology, it is a study which laymen can and ought to handle under due subordination.

I have, I fear, been rambling on rather incoherently; but the temptation of an interchange of feeling, with one of another land, but having the same object, hurried me away.

It will give both our Society collectively, and me, personally, the greatest pleasure, to hear further of the progress of your most interesting undertaking.

Our Senior Secretary, Mr. Webb, has written to you respecting the transmission of our publications, and to inform you that we admitted your Society into union with our own, unanimously, on the reading of your letter. Believe me, my dear sir,

With the utmost respect,
Your very faithful and obed't servant,
A. J. B. HOPE.

P. S.—I have had the great pleasure, lately, of the society of Dr. Ogilby, of your Seminary, who has just left England. My address is 1 Connaught Place, London.

We have been struck in reading the Preface to Dr. Pusey's recent volume of Sermons, with the depth of his piety, and the intensity of his *charity*. We are not wholesale eulogists of this remarkable man, and are not prepared to endorse all his statements of opinion, or to sanction all his measures: but of his thorough honesty and sincerity, and of his exalted attainments in the divine life—love being the sign—no man can doubt, who reads this last work from his pen. He longs for unity in our distracted household. The motto on his title page is the touching prayer,

"O knit our hearts unto thee,
That we may fear thy name."

In the commencement of his preface he says:—

"The writer has long felt that a fuller appreciation of this doctrine might be the most hopeful means of reuniting earnest persons, who never think themselves further apart from each other than they really are. In different ways the impression was forced upon him, that pious men, who themselves are suspicious of their brethren, and who have brought heavy accusations against them, as though they "corrupted the gospel of Christ," were really only anxious as to this, that nothing should be said or taught, which should, in any way, interfere with "looking unto Jesus, as the Author and Finisher of our Faith," our only Hope and Confidence, our Help and Refuge. And, whereas, they themselves often use unguarded language, both as to the Church, and the Sacraments, at which others, in their turn, take offence, he felt persuaded that they only mean this; that nothing is to occupy the place of Christ in the soul. Good and pious men, to whom their Saviour is their All, and who feel the need at once of dying to the world and living to Him, have had difficulties in receiving the full "Truth as it is in Him," though confounding it with a dry and stiff system, which existed among us in the last dreary century."

Quoting from Archbishop Sumner's *Apostolical Preaching*, he speaks of Him as "one of whom it is enough here to say, that he has spent a long life in the earnest endeavor to promote piety and the love of the Redeemer."

Referring to Dr. Hampden's attack upon him as a Pantheist, for his setting forth the Catholic doctrine of "the participation of the Divine Nature," his mild remark is, that "it is very serious when (this) doctrine is represented as Pantheistic; it is directly to prepare the way for error to represent the truth as involving it;" which is followed by a most able and dignified series of observations, upon this most important point of Pantheism and Pantheistic tendencies: and the Preface concludes with some earnest words as to the especial need, in these days, of teaching the truth that our bodies are the temples of the Holy Ghost, and that we are "therefore to reverence Him that dwelleth within."

From the English papers, received by the Cambria, we glean the following items of intelligence.

The Petition to the Queen for the restoration of Convocation, which has been kept back for some months, owing to a delay in obtaining signatures, occasioned by the Hampden Controversy, will be forwarded for presentation during the second week in May.

The Bishop of Exeter has addressed a Letter to the Clergy of his Diocese, in consequence of the recent published statement of the Rev. Mr. Gorham. Mr. Gorham had spoken of the Bishop's procedure as "a rash attempt to establish his private dogma of the unconditional efficacy of Baptism." "Of this dogma," observes the Bishop in his letter, "I will say, that if any Clergyman, presented to me for a Benefice, should maintain it, I should as decidedly refuse to institute him, as I have to institute Mr. Gorham."

The following extract gives an account of Mr. Gorham's lengthened examination:

"Mr. Gorham complains of the extraordinary length of his examination. When his papers shall be published by him, you will see *who* caused so extraordinary a prolongation of it. Meanwhile, I may, without impropriety, state the questions which I placed before him, and which *only* it was my intention to propose—questions (as is at once apparent) taken from the Catechism, and from the Offices of Baptism, of which every Clergyman has "solemnly declared and subscribed, as often as he has been admitted to any Benefice," or licensed to any curacy, "his unfeigned assent and consent to all and everything contained and prescribed therein."

Question I.—Prove from Scripture that Baptism and the Supper of the Lord, are severally necessary to Salvation?

Supplementary to question I, (the word "severally" having been used by mistake for "generally.") Does our Church hold, and do you hold, that Baptism and the Supper of the Lord, are generally necessary to Salvation;—in terms as absolute as this proposition?

Question II.—Does our Church hold, and do you hold, that, by the express words of our Lord, in John iii, 5 "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," we may perceive the great necessity of this sacrament, where it may be had?

III.—Does our Church hold, and do you hold, that every infant, baptized by a lawful Minister with water, in the name of the Father, and of the Son, and of the Holy Ghost, is made by God, in such Baptism, a Member of Christ, a child of God, and an inheritor of the Kingdom of Heaven?

IV.—Does our Church hold, and do you hold, that such children, by the laver of regeneration in Baptism, are received into the number of the children of God, and Heirs of everlasting life?

V.—Does our Church hold, and do you hold, that all infants so baptized are born again of Water and of the Holy Ghost?

These questions, which *only*, I repeat, it was my intention to propose, admitted of so easy answers, and I, therefore, so little expected a lengthened examination, that I had called my Registrar from Exeter, to attend for the purpose of the Institution—in case Mr. Gorham's answers should authorize that step, and even though Mr. Gorham had occupied the whole morning in writing his answers to the first two questions, desiring permission to take the three others home with him, that he might write his answers to them there, and bring them to me on the following morning; I again desired my Registrar to attend from Exeter on that morning, fully anticipating that the examination must then be concluded. Unfortunately, Mr. Gorham's refusal to answer these questions *separately*, and his producing one *combined* answer, extending to nine long folios, closely written in a very small character, and even expressing his determination to avoid all categorical and brief statement, compelled me to dismiss my Registrar, with an intimation that he need not again attend, until he should be summoned. This is all which I permit myself now to say respecting the examination."

A Training Institution for Nurses for Hospitals, Families, and the Poor, has been organized; of which the Bishop of London is President, and which is to be governed by a Council, consisting of the President, Treasurer, and twenty-four Governors, all of whom, as well as all who hold any office in the Institution, must be members of the Church.

There are to be three classes of persons received into the Institution—Probationers, Nurses, and Sisters, the latter consisting of females of whatever station in life, who are willing to devote themselves to the work of attending on the sick and poor, and of educating others for these duties. Sisters may be either resident, or non-resident. The duties of both classes are the same. The resident sisters are to pay £50 a-year: the non-resident sisters are not to pay anything. There is to be a Lady Superintendent, and a Master. The Master is to be a Clergyman; he is to be provided with a residence contiguous to the Institution, and dine habitually with the Lady Superintendent and the inmates of the establishment: he is to be "a married man or a widower." The Master is to use daily Morning and Evening Service openly in the establishment for the benefit of the inmates. Amongst the Provisional Committee are the names of the Revds. Dr. Wordsworth, J. M. S. Anderson, E. Hawkins, Dr. Jelf, Rev. S. R. Maitland, F. D. Maurice.

In commending this Institution to general approval and patronage, the English Churchman observes:—

"It has long been a subject of reproach to the Church in this country, and of regret to its best members, that there has been no institution connected with it for the regular employment of females in those occupations of charity, which are so eminently suitable for their sex; we mean, particularly, the attendance upon the sick. Such duties have been too commonly left to a class of persons, of coarse habits and mercenary feelings. No doubt, there are many exceptions to this rule: still such exceptions have not been attributable to any special exertions of the Church. Almost all other countries, whether Romanist or Protestant, have been beforehand with us in this respect. The Sœurs de Charite," of France, and the "Beguines," of Belgium, have long been celebrated for their works of love and benevolence. There exists, also, in Paris, a Protestant institution of Deaconesses, or Sisters of Charity, "having for its object the instructing and directing, in the practice of active charity, such Protestant women as shall devote themselves, within its bosom, to the relief of bodily and spiritual misery, and particularly to the care of the sick, the young, and the poor." This institution comprises within its objects, not only the attendance upon the sick, but the education of the young, and the care of penitent females. We rather doubt whether the mixing up of distinct objects is desirable; especially, when it is considered that these various functions are performed by no more than eighteen sisters, six of whom are only candidates. However, the institution has a high character for usefulness and efficiency. There is a similar establishment of Protestant Sisters at Strasburgh; another at Echallens, in the Pays de Vaud; another at Neufchatel: but the oldest and most considerable of Protestant institutions of the sort is at Kaiserwerth, on the Rhine, which numbers no less than one hundred and one sisters, of whom sixty-seven are consecrated Deaconesses, and thirty-four candidate sisters, employed in various hospitals, lunatic asylums, poor-houses, and orphan-houses at Berlin, Marsbergh, Worms, Frankfort, Cologne, Dresden, and various other places. Some of these are employed as Deaconesses in parishes, after the model of the early Christian Deaconesses; their duties being to assist the parochial Pastor in his labors—visiting the poor and sick at their homes, procuring for them work at the needle, teaching children to knit and sew, and to perform such other works of charity as are suitable to their sex.

Now, we have in England plenty of very excellent district visiters very usefully employed, though not always under the best discipline. Some of them, no doubt, work hard, and employ most of their time in works of charity—but it is only as amateurs—they do not give themselves to it as an occupation, and are not trained to the laborious duties of the sick-room. There is, indeed, we believe, an institution of this sort among the Quakers; there is also one connected with the Church in Albany-street, Regent's Park; but the objects of the latter are, we understand, rather the general occupation of female charity, than the special one of attending as nurses on the sick."

On Monday and Tuesday in Passion Week, Her Majesty's Royal Charities were, according to very ancient usage, distributed to aged and necessitous persons, who had declined from prosperity to adverse circumstances. The number of this class have, unhappily, of late, very much increased. The Royal Gate Alms were also distributed to 165 persons. This charity is of ancient origin, and formerly was distributed to the poor at the gate of the Royal Palace, at Whitehall.

Maunday Thursday.—The Royal charities were also distributed in Whitehall Chapel to twenty-nine aged men, and as many aged women, which number corresponds with the age of the Sovereign in the current year. The men receive woollen and linen cloth, also shoes and stockings, 1*l.* 10*s.* in commutation of provisions, formerly issued in kind, and a further sum of 1*l.*, together with silver pennies corresponding with the age of the Sovereign. The women receive, in lieu of clothing, a special sum of 1*l.* 15*s.* each; also, 1*l.* 10*s.* in commutation of provisions, a further sum of 1*l.*, together with silver pennies, corresponding in number with her Majesty's age. There were, in attendance, the Sub-Dean, the Priests in Ordinary, Gentlemen and Choristers from the Chapel Royal St. James's, to assist the Officers of the Royal Almonry upon this occasion, including of the Clergy, the Rev. Dr. Wesley (Sub-Dean), Rev. Dr. Vivian, Rev. Dr. Knapp, Rev. J. Clarke Haden, &c.; and of the Gentlemen, Messrs. Hobbs, Lockey, and Machin, and also the boys.

The Lord Bishop of Oxford, who, as Lord High Almoner, officiated in person upon this occasion, was assisted by the Rev. Dr. Jelf, the Sub-Almoner, and Joseph Hanby, Esq., the Secretary and Yeoman of the Royal Almonry. Prayers, appropriate to the occasion, were offered by the Rev. Dr. Vivian, by whom the impressive service was read.

The Bishop of Gloucester and Bristol, has devoted the one-half of the sum of 11,587*l.*, which he is to receive from the Ecclesiastical Commissioners, as purchase money of his interest in the estate of Horsfield Manor, to the benefit of small livings in his Diocese; in addition to the sum of 3,445*l.*, remaining unexpended from his yearly donations, to similar purposes: in all 9,238*l.* It is to be appropriated to assist in the erection of parsonage houses, in benefices which do not exceed 200*l.* a year.

A subscription, headed by her Majesty and Prince Albert, is about to be instituted, for the purpose of some suitable memorial to the loyalty and zeal of the working class of the Metropolis, in coming forward for the preservation of the peace on the 10th of April. It will be in the shape of a free hospital, public baths, and wash houses, or some other useful institution. The committee, to carry out this project, embraces the names of the Archbishop of Canterbury, Lord John Russell, Sir George Grey, Viscount Hardinge, Lord Stanley, Sir. Robert Peel, and many other persons of politcal and social eminence.

A memorial window, to the memory of Miss Bartley, has just been placed in St. Mary's Church, Oxford; her remains having been interred in the same vault with those of her brother, late of Exeter College, to whom a similar memorial had been previously erected by his parents, about three years ago. The four principal compartments of the window contain the following subjects:—"Mary at the feet of our Saviour;" "Mary touching the hem of His garment;" "The Holy Women at the Sepulchre;" and "Our Lord appearing to Mary Magdalen in the Garden." Other windows, of a similar character, are said to be in contemplation. A contract has, at length, been entered into for the repair of the beautiful tower and spire belonging to this handsome Church. It has been so long neglected, as to have become at last dangerous, but we trust that it will now be thoroughly restored.

Extensive works have been, for some time past, carried on in Chester Cathedral. The choir has been restored and re-arranged; the ceiling, which had never been finished, has been groined; the old sittings have been replaced with substantial oak fittings, with solid bench-ends. The unsightly galleries, which disfigured the choir, have all been swept away; the floors have been relaid, partly with black and white marble, and partly with slate and Hoptonwood stone. The floor round the altar has also been laid with slate and Hopton stone, in the form of a Maltese cross. There has also been an altar-rail of oak; and a new stone screen (the gift of the Rev. W. P. Hamilton,) has been placed between the altar and St. Mary's Chapel. The Bishop's throne, which was so mutilated that it was difficult to decide what it had been, originally, has been restored at the expense of the Rev. Canon Slade. The pulpit, the gift of Sir Edward S. Walker, of Chester, was designed by Mr. R.C. Hussey. It is in the decorated style, and stands, entirely detached, upon the north side of the choir. It stands about twenty-two feet high from the floor, and is octagonal in shape. The restoration will proceed as funds become available.

Lady Morgan has written a very flattering letter to the Pope, begging of him to release her "Italy" from the list of prohibited works.

The Provisional Government of Milan, has expelled the Jesuits. Fifteen convents of that society, in Lombardy, have been closed, and their entire property sequestrated.

At the Exeter Hall Meeting of sympathy with Mr. Shore, one of the speakers was a Mr. Binney, who made the following sensible remarks:—

Mr. Binney thought that all reference to names, or special cases, should be omitted, as it would be best to petition against the abstract power which Bishops possessed in such cases as Mr. Shore's. (Disapprobation.) He thought so, because if he looked at this case by itself, he must say the Bishop of Exeter was in the right. (No! no!) I say I think he is (continued Mr. Binney); a somewhat similar case occurred to me a few years since. A member of my Church [meeting house] had been guilty of immorality; I took the necessary steps for putting into action the discipline of our body, but, just as I was about to do so, I received a letter from the man to say that he withdrew from my Church, and was no longer a member, consequently not amenable to our discipline But did I allow him to slip through my fingers in that way? No! I called a Church meeting, publicly expelled him, and struck him off the roll of the Church. But then that was for immorality, which is not alledged against Mr. Shore. Still I think the Bishop, in this case, right; for, what is the foundation of his objection to Mr. Shore? Why, that he does not believe and teach the doctrine of Baptismal Regeneration. (Cheers.) Now, I have no hesitation in saying that that is *the plain doctrine of the Baptismal Services of the Prayer Book*; and, as it is a most important doctrine, the Bishop is quite right in doing all in his power to prevent any one from preaching in his Diocese who does not hold that doctrine. Again, then, I say the Bishop is right in this case, according to his Church; but still I think it wrong that he should have the power which he possesses in such matters.

A NEW EDITION OF THE WORKS OF BISHOP BUTLER.—There is now in course of preparation, by a Churchman, who is the Professor of Mental Philosophy in one of our American Colleges, a new edition of "The Analogy" and "Sermons" of Bishop Butler; which will include, in two handsome duodecimo volumes, the whole works of that distinguished author.

"The Analogy," which will first appear, separately, will be prefaced by an Original Memoir of the author, a Critical Essay on his writings, and a brief inquiry into the Rationale of Analogical Reasoning.

The text of the work has been carefully corrected, on the basis of the fourth English Edition, of 1750, which is the last one published in the author's lifetime:—the most striking variations in the original quarto edition of 1736 being pointed out in the margin.

Wherever it is thought desirable, concise Notes will be given, to remove obscurities, or to explain difficulties, as well those in the thoughts as those arising from the author's peculiar style; in addition to which, select passages will be cited, chiefly from the great English Divines, to illustrate the text; which feature, it is thought, will add much to the practical value, as well as to the literary interest of the book.

A very copious Index to the Analogy, prepared by Dr. Bentham, and revised by Bishop Butler himself, which has never yet been printed in this country, will also be added; together with an Analysis of the work, for the use of students.

The above enumeration of the main features of the plan will be sufficient to show that this is the most complete edition of Butler's Analogy which has yet been projected, either in England or America.

The Editor has been engaged in the work for about two years, and has been encouraged in his labors by the opinion of the great need of such an edition, very strongly expressed, by several persons whose judgment in such matters of this kind is unquestionable; as well as by the countenance and friendly aid of two such scholars, in their several departments, as Bishop Whittingham, of Maryland, and Prof. Henry Reed, of the University of Pennsylvania.

The work will be put to press as soon as practicable, and due notice of its appearance will be given.

Great pains will be taken to secure the highest degree of accuracy and typographical beauty.

The Rev. Moses Marcus, Rector of the Church of "*St. George the Martyr*," embarked on the 12th inst., in the Packet Ship Waterloo, Capt. Allen, for Liverpool. The Rev. gentlemen, having devoted himself most indefatigably and perseveringly to the spiritual and temporal comforts of immigrants from England, for many of whom he has been enabled to obtain situations, and otherwise materially aided, has, by his assiduity and attention, been enabled to procure from the Corporation of the City of New-York, a grant of twenty-four lots of ground, with a view to have erected thereon a Church, a Hospital, and an Asylum, for destitute immigrants. The location is very eligible, healthy, and of convenient access, the estimated value of the land Thirty thousand dollars.

The object of Mr. Marcus's visit to Great Britain, is to solicit, from the liberal and charitable residents of that country, pecuniary aid, to enable a completion of the intended plan to benefit their countrymen in their time of need, among strangers at a distance from their home, on a scale sufficiently extensive to afford comfort to the distressed, relief to the sick, and a new-found home to the destitute. The Rev gentleman carries with him credentials of the highest and kindliest order. With such an appeal to the known generosity of Englishmen, it is not doubted, he will receive that substantial evidence of it, which will exhibit an enduring memento of their piety, their regard for their fellow countrymen, and their benevolence in the cause of religion and charity, that shall be a testimony of their bounty and kindness in lasting ages.

We insert the following letter with great pleasure and with the liveliest wishes for the prosperity of the institution which it describes.

NEW YORK, May 15, 1848.

Rev. and dear Brother—I have just returned from Burlington, N. J., whither I went for the purpose of placing an only daughter in St. Mary's Hall. And knowing the interest you take in Christian education, I hasten to lay before you the impressions made upon my mind by a close investigation of the things pertaining to that noble institution, and Burlington college. You will remember that a former position in the church gave me an opportunity to become familiar with the details of such schools, and fitted me to discern more in a brief examination than most persons, in a much longer time, would be likely to discover. I mention this simply to obviate the suspicion that I was deceived into a favorable judgment of what I saw.

I was delighted; and came away thankful that there was such a place as the "Hall" for my child, and wondering at what an energetic individual had been enabled to accomplish—at the amazing comprehensiveness and excellence of his plans, and the perfection with which he has caused them to be carried out, even to the very minutest of their details.

I regret I have not time to tell you all I noticed and admired; and still I am sure I shall say enough to interest and gratify you.

The *locations* of the Hall and the College are admirable. They are entirely distinct and separate from each other; the Bishop's residence and ample garden, and a number of acres besides, being between them. They are surrounded by the most inviting of objects; for in that region nature has been lavish of her bounties. The scenery is, indeed, admirably adapted to interweave its silent influence with the exercises of the lecture room and chapel, in training the minds and forming the characters of his children. The most lovely views and prospects abound in every direction; and in nearly all of them the silvery waters of the Delaware form a conspicuous and most pleasing feature—in their quiet course and graceful progress toward the ocean, ever an apt and fitting emblem of the purity which it is designed to cultivate in the youth who are educated near its bank.

I fear, my dear friend, we too much neglect such circumstances as these, when determining where our children shall be instructed. We look carefully perhaps at the qualifications of the instructers, but omit to consider whether the youthful mind can be as beneficially acted upon when in its forming state, in the midst of unattractive natural objects, or in the artificial condition to which things are reduced in crowded cities, as when the person is surrounded by inviting landscapes. I am sure that agreeable scenery affects both the mind and the heart, and therefore think the pupils at Burlington are remarkably favored. To produce the softening and elevating effect to which I am referring, nothing could be more conducive than the location of the institutions to which they are attached.

The *buildings* are, for the most part new, and have the advantage of having been constructed for the purposes to which they are devoted with the aid of all the light which experience and wisdom could command. For such institutions ordinary edifices would not answer. The founder of them had in view the moral and religious improvement of the pupils as the *first* object to be secured. Hence the necessity for chapel, dormitory, and other arrangements which in most schools are not contemplated at all.

The rooms and the control under which they are placed, seem to leave nothing to be desired to promote the comfort of the pupils, while the appointments for the religious exercises are such as to give them at once their appropriate dignity, and their holy and soul-subduing charm. Here I am reminded especially of the beautiful chapel of St. Mary's Hall. It is a perfect gem. In all its features it is just fitted for its place, and the sacred uses to which it is devoted. The heart must be indeed perverse which, with the privilege of a daily morning, evening and noon-day resort to such a beautiful and holy retreat, does not constantly grow better. I scarcely know how it is, but whenever I think of my child as connected with the "Hall," I think of her as in that chapel—as there to be insensibly yet surely influenced not alone by the solemn daily service of the Church, performed with a spirit I have never seen surpassed in other places, but also by the architectural fitness and devotion-helping appointments of the consecrated edifice. Would that every parish in the land had a church as well adapted to the worship of God and the improvement of the people as is that chapel! Would that all schools which profess and call themselves Christian, could have such aids in the moral training of those they undertake to instruct in the way to walk successfully through earth to heaven!

The *teachers* have been selected with the skill of a master in discernment. Their number is great, but so is the number of their pupils. They have been chosen with a primary reference to their devotion to religion in the Church, and also with the most careful scrutiny of their attainments and capacity to instruct. Hence the regularity and order of their proceedings, and the sure and rapid progress of their pupils. They give their hearts as well as their minds to the work, and this fact imparts almost a fascination to the things and subjects in which they are appointed to direct. How could it be otherwise? for they are told that the charm of a cheerful piety must be incorporated with all their efforts; and it is their delight and comfort that they can obey the injunction.

I would speak of our old friends the Rev. Mr. Germain, the Principal of the Hall, and the Rev. Mr. Bradin, the chief instructer at the College; but you know them so well that I need not refer to the excellent combination of qualities in each, adapting them to their respective responsible positions. But there is one whom as you do not know so intimately, I must not pass hastily by. I refer to Mrs. Bishop, the matron of the Hall. (With the matron at the College, of whom I heard much in praise, I had no opportunity of conferring). Mrs. B. is truly and strictly a Christian lady. All the advantages she has acquired in a well-spent life she devotes with remarkable assiduity to the benefit of the inmates of the establishment. She is a mother to the household—guiding the domestic arrangements with the most thoughtful energy; and caring and providing for the comfort of the pupils with an affectionate solicitude equalled only by the success with which it is crowned. Ever dignified she commands the respect of all; and ever accessible and cheerful she wins in her sphere universal love. When we place our children away from the endearments of home, we desire them to be secure of just such a judicious provider for their reasonable wishes and physical wants.

I would like to describe at large the particulars I noticed in the arrangements for the good order, improvement, and happiness of the family at the Hall; for then would I tell you how even at night the most careful supervision of the teachers over the scholars is secured by placing one instructress in each of the large dormitories into which the sleeping apartments are divided; how all are caused to rise at this season at five o'clock in the morning; how by the modest warning of a small house-bell, they are reminded of the duty of simultaneously engaging in their private devotions; how, at six o'clock, they are summoned to the chapel to partake of the delightful privilege of our "Daily Morning Prayer;" how good and substantial are the meals which are provided; how wise the division of the hours from 8 A. M. to half-past 2 o'clock P.M. in recitations; how abundant are the play grounds and the means of recreation; and the "Daily Evening Prayer" having been celebrated, and an affectionate leave for the night having been taken of the Principal by both teachers and scholars, how, after half-past eight o'clock in the evening, the pupils having retired to rest, a pure and peaceful serenity reigns in the happy abode. But faithfully to describe all these things would take more time than I can at present command. I must, however, add a few words with reference to the services in the chapel. The voluntary service at noon consisting simply of the "Bidding Prayer" and the Litany, I found to be well attended—a fact the more to be noticed, because the pupils were there only of their own free will, and in preference to spending the time in recreation. But it was at the full services of Morning and Evening Prayer, that the glory of the religious system of the Church, and of this institution shone forth in all its brightness and beauty. The spirit with which every voice, and I trust every heart, took its part in the common devotions—the blessed union of all, in an effort suitably to pray to Almighty God for the things we need, and to praise Him for the blessings constantly received—the cheerful chant and glowing ascription sent up to Father, Son and Holy Ghost, from beings as yet comparatively untainted by the world, and now in a happy course of training to escape all material taint hereafter—these were the things which lifted my heart above the earth, and seemed almost to make me familiar with Paradise. I thought, "Surely the Lord is in this place;" for, "This is none other but the house of God, and this is the gate of heaven!" "Happy" are the children "who are in such a case: yea happy" are they who, under such influences, discover and know that their "God is the Lord."

At six o'clock in the evening I attended service at Burlington College. The evidences of spirit and devotion were abundant there also. Nearly an hundred voices united in the prayers and praise; and nothing was wanted to complete the effect, but a chapel, like that at St. Mary's Hall, "separated from all common and unhallowed uses," and, in design and arrangements, adapted to excite awe and lead to adoration.

The investigation I was enabled to make, of the domestic arrangements of the College, satisfied me that nothing could be better.

The praise of all which has been accomplished, in these two admirable institutions, is due, under God, to the energetic Bishop of New Jersey. It was he who conceived the plans to which they owe their being; and from his mind, mainly, have proceeded the improvements, which, from time to time, have been attained and applied. But, to his greater honor, be it said, that he has not been satisfied with simply setting the Hall and College in motion, and then turning over the responsibility of sustaining and controlling them to others; they still make part of his peculiar and immediate sphere of duty. By decision, promptness, and economy of time, he finds hours to bestow upon the supervision of both schools, and even to take a share in the business and pleasure of imparting instruction to the young minds his piety and zeal have gathered around him.

He has impressed his conceptions and wishes upon every one in the two great establishments; so that, wherever you behold a teacher or a pupil, you behold his influence, and the beneficial operation of his views and purposes. In this way, he has managed to make himself, in some sense, present in all that is done, even when, on official duty, or on any other account, he is at distant points. The reverence and affection with which he is regarded, alike by instructers and pupils, prove his success. Great as are his labors, in other ways, for his Diocese and the Church at large I doubt whether, in his educational plans, and the management of these literary institutions, he is not obtaining very much more than a moiety of his singular usefulness. Who can tell how much sin has been prevented in the pupils he has thus been permitted to direct? Who can fail to discern, that, with the instrumentalities he now controls, he must, year by year, send out into the field of the Church, many Marys to minister, in love and patience, to their Lord, and many a Peter, or John, or Paul, alike in words of burning eloquence, and in lives of purity and honor, to bear witness to "the truth as it is in Jesus?"

Long may his life be spared: and when his work is well done, and he is about "to depart and be with Christ," may he be cheered with the prospect of being surrounded at the last day by a multitude of the holy and happy, with reference to whom, he can say to the inquiring and gratified angels, "Behold the children whom the Lord hath given me."

Affectionately yours,
R.—— C.——

Rev. Dr.——

We have received the following communication in reply to "Pastor," and from a Presbyter whose enlightened attachment to the Church is unquestioned. We must leave the subject to our correspondents.

My Dear Churchman.—I presume that it was not the intention of "Pastor," in your last number, to enter the lists with the Odd Fellows, in showing up the Church and the Lodge, by the acts of individual members. If so, the gauntlet being thrown, it were wise to cry them mercy at once. For, what kind of a Church would not they prove our dear Church to be, if they were disposed to retaliate by exhibiting, as a specimen of the Church, the doings and teaching of some of our clergy, if not of our Bishops? Who would suffer most at such a tilt? As I think I know the writer of your article, I am quite sure that he will not rejoice in iniquity, but in the truth. I therefore assure him, that if the transaction of which he complains, and which he specifies, is not an old affair, then the "Socinian Chaplain" in saying and doing as "Pastor" says, he did, violate in the most express manner, the laws of the Grand Lodge of the U. S. (see proceedings of 1847, on funerals.) And the subordinate Lodge of which he is a member, are bound to have him presented for trial, for the violation of those laws—if they are aware of the facts.

On the general subject of "Pastor's" communication, I also remark—If he comply with your suggestion and pursues the subject in the view of Odd Fellowship being inconsistent with our duty to the Church, then I must meet him in self defence, and this I do not wish to do, not for my own sake as an Odd Fellow, for my answer is ready, but because I do not wish to be placed in a position, even *apparently* antagonistic to the Church—I am quite sure that it cannot result in credit to the Church, to follow up the attack—though it might to Odd Fellowship. But much as I value the Lodge, I love the Church infinitely more.

The Third Edition of DR. LYONS's CHRISTIAN SONGS has just been issued, by G. S. Appleton, Philadelphia, in very beautiful style, and containing a number of additional pieces of kindred character and excellence with those originally published.

REV. DR. HANCKEL'S SERMON before the last Diocesan Convention of South Carolina, from Mark ix: 50., on the Love of Pre-eminence, and Intolerance toward others, has been published by Miller & Browne, Charleston.

We have received the EVERGREEN for March—the CHARLESTON GOSPEL MESSENGER for May—and the April number of the MEDICO-CHIRURGICAL REVIEW, re-published by the Messrs. WOOD.

It becomes our painful duty to record the death of the Hon. DAVID S. JONES, who expired, at his residence in this city, on Wednesday, May 10th, in the 71st year of his age.

Mr. Jones was a man of strongly marked character; of noble and generous sympathies, of high sense of honor, vigorous intellect, and inflexible integrity. A son of the Hon. Samuel Jones, "the father of the New-York Bar," inheriting many of his father's traits of character, and trained under his eye to the legal profession, he formed in early life those habits of discrimination and research, of accuracy and promptitude in business, which paved the way to his professional eminence. Before the age of twenty-one, he was appointed by Gov. Jay, his Private Secretary, a delicate and responsible office, which Mr. Jay had himself filled in the eventful period of the Revolution. In this situation, Mr. Jones was brought into intercourse with some of the most distinguished men of the day, and laid the foundation of intimacies and friendships which were afterward the pride and solace of his life, and were continued with unabated warmth, until they were interrupted by death.

But, though favored by his early advantages and associations, Mr. Jones did not rely on them to build up for himself a factitious reputation; but, devoting himself to his professional pursuits, with indomitable energy and untiring industry, he fairly earned the sterling reputation which he enjoyed. During the twenty-five years that he was at the bar, he never failed a day, to be at his office, except on days which religion has consecrated to higher purposes, or on which he was detained at home by a death in his family. As a natural consequence, he became eminent in that department of law to which his attention was chiefly directed: the soundness of his legal opinions, the despatch and promptitude, the accuracy, and fidelity of his business habits, combined with his lofty integrity, gave him a distinguished position in society, and rendered his profession a source of emolument and honor.

In ecclesiastical affairs, Mr. Jones took an active and conspicuous part, and enjoyed the full confidence of the late Bishop Hobart, as well as of the present Bishop of this Diocese, for his sound, orderly, and conservative views. For many years he was a lay delegate from St. Mark's Church, in this city, to the Diocesan Covention. He was a Trustee of the General Theological Seminary, from its final establishment in this city in 1822, and until his removal from the city, a few years since, one of its Standing Committee. At the time of his decease, he was Senior Warden of St. Saviour's Church, Maspeth, having been chosen to that office, at the organization of the parish, last year. He was also, for the last twenty years of his life, one of the most faithful and efficient members of the Board of Trustees of Columbia College, of which institution, he was an Alumnus. In all these appointments, he was remarkable for his regularity, punctuality, and diligence, in the discharge of the duties which they devolved on him. Those who have been associated with him in the conduct of these institutions, or who have had occasion to confer with him confidentially on their affairs, will bear witness to the penetration and solidity of his judgment, and to the inflexible honesty of purpose which determined him to the pursuit of their true interests, even when they came (as they sometimes did) in collision with his cherished personal predilections, or the solicitations of friends.

Like most men of strong natural feelings, Mr. Jones acted much from impulse; but his impulses were not capricious; they neither interfered with the steadiness of his friendship, nor warped his convictions of truth and equity. They were the impulses of a generous mind recoiling from disguise and deception; of one—

> Whose tongue and heart did not turn backs; but went
> One way, and kept one course with what he meant.
> Who used no mask at all, but ever ware
> His honest inclination open-faced;

and whose sympathies freely flowed forth in behalf of every meet object that appealed to his benevolence and humanity. His generosity was remarkable: when applied to by the Bishop of the Diocese, for the furtherance of a good object, he has been known to send a blank check with his signature, to be filled up with any amount which the applicant chose to insert; and when obliged, in his latter years, to retrench his expenses, he has been often known to say that the Church, and its institutions, should be the last object from which his benefactions should be withdrawn.

Mr. Jones's health was such, as to allow him to attend to his usual professional duties until a few days before his death. He retained the full possession of his mental faculties to the last; he was perfectly conscious of his situation; received, at his own request, the Holy Communion; and met his death with composure, resignation, and Christian faith.

☞ Since the above was written, the following appropriate Resolutions have been sent us for publication:

At a meeting of St. Saviour's Church, Maspeth, L. I., convened on the 15th day of May, 1848, the following Preamble and Resolutions were unanimously adopted:

Whereas, it hath pleased Almighty God in His wise Providence to remove from our midst our late respected Senior Warden;

Resolved, That in the death of our late Senior Warden, David S. Jones, the members of this Vestry mourn the loss of a sincere Christian, a warm friend, a kind neighbor, and an estimable and upright man.

Resolved, That the eminent virtues of Mr. Jones, his integrity, liberality, and truthfulness, and above all, the zeal, disinterestedness, and energy, manifested in his efforts, happily successful, to establish the Church in our neighborhood, claimed our admiration and respect while he was living, and endear to us his memory now that he is taken from us.

Resolved, That we tender our kindest sympathies to the bereaved widow and family of our departed friend, in their deep affliction.

Resolved, That a copy of these Resolutions, signed by the Rector and Clerk, be transmitted to the widow and family of Mr. Jones.

A copy, JAMES MAURICE, Clerk of the Vestry.

New Publications.

THE POWER OF THE PULPIT; or Thoughts addressed to Christian Ministers and those who hear them. By GARDINER SPRING, D. D, Pastor of the Brick Presbyterian Church, New York. New York, Baker & Scribner, 1848. 12mo. pp. 459.

Dr. Spring has occupied for many years one of the most prominent Presbyterian Pulpits in this city, and enjoyed the reputation of a close and successful student, an able divine, and an eloquent and effective preacher. In the volume before us, we have his deliberate judgment in regard to a variety of topics connected with the important function of preaching, set forth with earnestness and force: and it well deserves the attention, especially of those who are called on to enter the Pulpit. Much may be learned from his reflections and suggestions.

With Dr. Spring, however, as with the generality of Puritan Divines—we use the phrase in no opprobrious sense—preaching is *the* great duty of the Christian ministry: and by preaching is meant, not the public authoritative reading of Holy Scripture, (Acts xv: 21) or catechizing, but the delivery of one's own thoughts in his own words, on the doctrines and duties of Christianity. The Catholic view of this latter sort of preaching is widely different. By the Church it is deemed valuable, and not to be omitted; but it is not *the* grand function of him who is ordained to minister in holy things that duty of *supreme* importance to which every other is to be subordinated and to give place. Men are ordained not simply or mainly as pulpit orators to spend their whole time, or its chief part, in composing able, touching and eloquent discourses, which on Sundays they are to pronounce with melodious voice and graceful gesture, to an attentive and admiring auditory. Priests are ordained, says the Ordinal, "to be messengers, watchmen and stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever," to give faithful diligence, always to minister the Doctrine and *Sacraments*, and the *Discipline* of Christ. This implies something more than two weekly sermons, however carefully composed, and effectively delivered. "Ways of teaching there have been sundry, always usual in God's Church," says the great Hooker; which he then proceeds to specify, viz., CATECHIZING, PUBLIC READING OF HOLY WRIT, Public Reading of the Apocryphal Books and of Homelies and Sermons; in regard to which last he says, "So worthy a part of divine service we should greatly wrong, if we did not esteem Preaching as the blessed ordinance of God, sermons as keys to the Kingdom of Heaven, as wings to the soul, as spurs to the good affections of man, unto the sound and healthy as food, as physic unto diseased minds. Wherefore how highly soever it may please them with words of truth to extol sermons, they shall not herein offend us. We seek not to derogate from anything which they can justly esteem, but our desire is to uphold the just estimation of that from which it seemeth unto us they derogate more than becometh them."* It might be well if Hooker were more frequently and carefully consulted, on this and some other points, by American Churchmen of the present day.

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* Ec. Polity, B. V: C. xxii. 1.

LECTURES ON SHAKSPEARE: By H. N. Hudson. In 2 Vols. 12mo. pp. 684. Baker & Scribner, 1848.

The enterprising house who have put forth these elegant volumes, deserve credit for the typographical and mechanical execution of them generally, and, at the same time, for giving to the public such healthy intellectual food as is here set before them in these lectures.

These lectures, by the way, are quite unlike the vapid things that too often pass under that name, especially here among us in the United States. They are not mere critical commentaries either, being rather in the nature of moral satires, portraits of character, essays upon manners and human nature. They are philosophical rather than philological: with Shakspeare's dramas and the persons of them for texts, from which many able dissertations are deduced. Avowedly "unoriginal," i.e., rather true than startling, and sound than speciously speculative, these pages contain a body of Shakesperian criticisms and remarks that formerly lay scattered through a number of volumes, as those of Coleridge, Lamb, Hazlitt, Schlegel, Mrs. Jamieson, etc.; and to one who knows little or nothing of Shakspeare, we know no better book as introductory to a Shakespeare course of critical study. For one, too, who can read thoroughly but one book on Shakspeare, perhaps this is the best as affording a syllabus or abridgment of the best views of the ablest writers on the subject. Yet the book is no mere compilation: it has grown up naturally in the author's mind as a massive piece of architecture is gradually builded up. It is a strong piece of work, evincing care, devotion, judgment and energy. It was a labor of love evidently; still a labor, and no mere rhetorical amusement.

One of the most palpably worthy features of it is the intellectual honesty of the author, avowing all the aids he received, and confessing that his views had been generally anticipated.

Another point worthy of remark, is the energy of his mind or will, or both together, so evident in the closeness of his text and the force of his style.

We know no modern English writer, whose antithesis is at the same time so keen and so true. Mr. Hudson does not sacrifice truth to epigram, although he does manage to put moral aphorisms into the shape of witty maxims. He has the solidity of a good English author, with much of the idiomatic concinnity of the most sparkling French authors. He is always clear and accurate, sound and forcible. The Lectures are dedicated to Mr. Dana, not only the first Shakspearian critic, but one of the very first men every way amongst us.

THE WANDERINGS AND FORTUNES OF SOME GERMAN EMIGRANTS. By Frederick Gustœcker. Translated by David Black. 270 pp. 12mo. No. 34 Appleton's Literary Miscellany. D. Appleton & Co.

A book of adventure, narrating the incidents of travel and settlement of a band of German emigrants to this country. The account is so probable that it might serve as the history of many families and parties that leave the father-land for the shores of our own dear country.

In this city and environs we have a population of rising 50 or 60,000 Germans (if we do not greatly mistake): and in some districts of the west, and nearer home in the interior of Pennsylvania, there are German towns, villages, and settlements, so distinctively foreign, as to give one a good idea of the class of German agriculturists and mechanics, without leaving the United States.

There appears to be much sensible advice to foreigners in this book, as well as a pleasant narrative of what we read of as actual occurrences.

LAMARTINE'S HISTORY OF THE GIRONDISTS. Vol. III. 538 pp. 12mo. Harpers.

The present is the concluding volume of this entertaining history: a work of a classic character, and that we may fairly predict will be read as such for some generations to come. Written by an actor in revolutions, and by the child of the first of the three revolutions of France, it is imbued with something of a personal character and traditional association. The father of Lamartine was a royalist and major of cavalry under Louis XVI: the son retained his family predilections until within a late period; and he is now, we suspect, the strongest intelligent conservative the provisional government contains.

This volume commences with the turning point in the history, the conspiracy against the Girondists, and concludes with the execution of Robespiere. The personal histories of which it is full, the most interesting portion of all history, which is after all only biography extended, are very attractive, though from different reasons, as various as the prominent characters that appear upon the scene.

A more vivid narrative of these five years we do not know than this of Lamartine, a poet and statesman combined, picturesque and political at the same time. The history is rather a series of brilliant descriptive sketches, however, than a simple epic narrative. There is a good deal of the national character in it, French declamation, and rhetorical ornament. Yet it is, notwithstanding, as we said above, a classic production, suited to the French people and the popular taste of the day. A succinct biographical account of Lamartine prefaces the text, which is illustrated by spirited engravings of Robespiere and Charlotte Corday, the hero and heroine of this particular epoch of the French Revolution.

THE CHILDREN OF THE NEW FOREST. By Captain Marryatt, R. N. 279 pp. 12mo. Harpers.

An historical tale of the times of the civil war in England, by one of the most popular writers of fiction of the day. The naval novelist is quite happy in his former tales for young people and children. He interweaves natural history, geographical description, accounts of manners and customs, &c., very pleasantly into his works for the young. We speak more particularly of his former tales. The present is an historical novelette or tale, which we have not had time to read. It is a little out of the way of the author's former productions. Yet we do not question that it is a readable and an instructive book of its class.

Foreign Intelligence.

ENGLAND.—At a Privy Council, held by the Queen, on Saturday, April 15, his Grace the Archbishop of Canterbury did homage, on his appointment to the Primacy, and was sworn one of the Council. Bishop Hampden also performed homage on his appointment.

Australian Colonies.—The Athenæum mentions two schemes for remedying the great disparity of sexes now existing in our Australian colonies in process of organization. The one is a subscription by the colinsits themselves, for carrying over 20,000 young women, daughters and sisters of artisans, who are to pay a small sum as a sort of guarantee of their respectability. The other, is a Miss Burdett Coutts' Institution, of which we have before spoken, and called her "Home" for penitent females. A large house has been taken at Shepherd's Bush, and fitted up at an expense of 1,200*l.* for their reception. The institution is under the more immediate management of Mr. Charles Dickens, and Mr. Chesterton, the governor of Coldbath-fields Prison. The female penitents are to be sent out to the colonies—after a course of trial and probation here—as free women; provision being made for them until they enter into service or marry. Every kind of domestic art—cooking, sewing straw, plaiting, etc.—is to be taught in the "Home," which can render them valuable as wives, or servants. Great care is taken in the selection of the inmates; penitence, sobriety, honesty, health, being the qualifications demanded in the applicant for admission. As yet there are but twelve or fourteen inmates: but if the scheme works well the promoters are prepared to appeal to the public for the means of greatly enlarging it.—*Guardian.*

Divine Service in the Army.—The sum of 16,800*l.* has been charged in the Army Estimates for the year ending 1848–9, for Divine Service for the army. Of this sum, 3,767*l.* is apportioned to Great Britain for the Episcopalian Church, 292*l.* to the Presbyterian, and 709*l.* to the Roman Catholic.

To Ireland 3,397*l.* is apportioned, viz., to the Episcopalian Church, 2,647*l.*; to the Roman Catholic, 478*l.*; and to the Presbyterian, 272*l.* A sum of 8,682*l.*, is apportioned to the colonies, viz., 7,380*l.* to the Episcopalians; 1,829*l.* to the Roman Catholics; and 624*l.* to the Presbyterians. To this sum there is to be added 553*l.* for cost of religious books and contingencies. The gross estimates for religious services is, in addition to the sum of 2,836*l.* 6s, 3d. borne on the estimate for staff officers, at home and abroad, and which includes the pay and allowance of the commissioned staff chaplains at London, Chatham, Malta, Barbadoes, and the Mauritius.—*Guardian.*

CANADA.—*Church of the Holy Trinity, Toronto.*—On Easter Monday, a meeting of the congregation of the Church of the Holy Trinity was held, pursuant to notice, when an account of the money given at the Offertory, since the commencement of the regular celebration of Divine Service in the Church was exhibited; and Mr. Champion and Mr. Brent were appointed Churchwardens for the ensuing year.

The whole amount of the Offertory collections since October 27, 1847, when Divine Service began to be celebrated, up to Easter Day, 1848, and exclusive of Easter Day, has been £75 4s. 7d., including £12 received by the Churchwardens, as a voluntary contribution at Easter by several members of the congregation, towards the general expenses of the Church. Of this sum £14 5s. 9. were the monthly Sacramental offerings.

These Sacramental offerings are looked upon, first, as oblations to meet the necessary expenditures connected with the Holy Communion; and, secondly, as alms, for the relief of cases of necessity occurring among members of the congregation, and for the support of the Sunday School.

The ordinary Sunday offerings are looked upon as oblations for the maintenance of the public worship of Almighty God within the Church, excepting the Offertory collections for special purposes. Of these special collections, there has been one since the consecration of the Church, viz: for the Missions of the Diocesan Church Society.

The number of communicants on the occasion of the first regular communion in the Church, 28; the number of communicants on Easter Day, 84; the number of baptisms since October 27, 1847, 43; the number of marriages in the same period, 6; the number of children in actual attendance at the Sunday School, 220.

The Sunday School is held twice every Sunday, first at 10 A. M.; second at 3 P. M.

A Parochial and Sunday School Lending Library has been commenced. The contribution, by some benevolent ladies, of valuable articles of needle-work, has procured for the congregation this desirable acquisition. Very sincere thanks are tendered to the kind persons who have thus been instrumental in the formation of this library.

On Saturday, the 15th of January, articles of clothing and blankets, to the value of £50, were distributed to sixty persons within the Church, at the desire of its still unknown munificent founder.

The baptisms are public, and are administered at a beautiful stone font—a special donation of the founder of the Church—erected near the south door, on a platform of three steps; so that everything connected with the administration of the Holy Sacrament is visible, and audible and instructive to the whole congregation.

The marriages are solemnized in the Church, as the Prayer-book directs. Also public churchings have been frequent.

The excellent interior arrangement of this Church, particularly of its Chancel, admits of all the public services being conducted with great simplicity. One object kept in view has been, to present to the people the rites and ceremonies of the Church, with as close a conformity as practicable to the directions laid down by our Protestant Reformers, in their sacred legacy, the Prayer-book.

The lively interest and audible part taken in the responsive portions of the services, by the large congregations assembling in this House of Prayer, have been very cheering and heart-warming, and have rendered the employment of a parish-clerk unnecessary.

The possession of an organ has not fallen to the lot of this Church, and nothing has been attempted by the Choir beyond the plainest, and oldest, and best-known psalm-tunes, and the most familiar chants. But the sacred building itself, with its "high embowed roof," gives a solemn richness and fulness to the voice; and the position of the singers, in two opposite divisions in front of the Chancel, in that part of the Church which is usually called "the Choir," is found to be well adapted to induce and encourage all the members of the congregation, without fear or diffidence, to unite with one voice in the psalmody.—*The Church.*

INDIAN MISSIONS.—The following extracts are taken from a speech of the Lord Bishop of Madras, delivered at Bath, last February, at a meeting in behalf of the Society for the Propagation of the Gospel in Foreign Parts. They will be found extremely valuable, as the authentic testimony of an eye-witness to the spiritual condition of Tinnevelly, Ceylon, and India generally.

"Tinnevelly is, we have reason to hope, the seed-plot of the Gospel in Southern India. Through the labors of the Society for the Propagation of the Gospel there, and of the Church Missionary Society—for they are one in purpose, one in object, one in labor, and God forbid that here, or anywhere, I should be supposed to be desirous of dissociating one from the other, either in its labors, or in the respect and reputation which those labors claim—by the faithful labors, I say, of the missionaries of those Societies, Christianity has struck its roots deep in Tinnevelly. It has already begun to bear much fruit, and that fruit will, I doubt not, in God's good time, increase a hundred fold.

"We have at this time upwards of forty thousand Christians who are under complete Christian discipline, and who are faithful followers, so far as this can be predicated of any human being, of the doctrines of Jesus Christ. I hesitate not to assure you, from personal knowledge, that the converts to Christianity in Tinnevelly are really converts to Jesus Christ. Do not believe those—for, alas! there are such—who attempt to deny, or, at least, to question, the truth of the reports of the conversions to Christianity in that country. Alas! alas! there are some of our countrymen even now in India, who dishonour the name of Christian which they bear, and then they turn into contempt and ridicule the labors of our missionaries. But those of them who love Christ in sincerity and truth, those who know the value of the immortal soul, and who are really well acquainted with the state and prospects of our missionary labors in that country, will tell you a very different tale. The world has struggled against its introduction there, and, as a country, we have done nothing to offer Christianity to the natives of India; and were it not for the Society for the Propagation of the Gospel in Foreign Parts, and the Church Missionary Society, that land would still be brooded over with darkness and superstition from the Himalaya to Cape Comorin.

"But God has blessed his faithful servants in their labors there. The first time I visited Tinnevelly was about seven years ago. I found there twenty-three thousand native Christians. I visited it three years subsequently, and I found about forty-five thousand native Christians. Thus in three years the Christian population had almost doubled. You may say that the annals of the Roman Catholic Church can be brought forward in support of a similar statement. I acknowledge it. There are in India many hundred thousand persons who call themselves Christians, and profess the Roman Catholic religion; but that religion is most decidedly not the religion which you or I would wish to see progressing among the people. I hesitate not to express my fears—for I am bound to speak the truth—that the Roman Catholic natives have only exchanged one species of idolatry for another. I was, not long ago, at the extreme point of India, Cape Comorin, where there is a population of perhaps forty thousand native Roman Catholics. I inquired, through my missionary Chaplain, into the knowledge of the people. I found that they were well acquainted with St. Anthony, and that they knew very well St. Francis, meaning, I suppose Francis Xavier, who nobly won to himself the name of the Apostle of India, yet not one whom they should take as their mediator with God. They all knew the Virgin Mary, some few had heard of Jesus, but scarcely one appeared to know Jesus Christ as the only Saviour. Now compare this (and I do not speak of it invidiously, but as a fact) with the Christian knowledge and the Christian faith, the Christian love and the Christian humility, and the Christian endurance under the severest trials, which is manifested by the Protestant Christians in Tinnevelly.

"Allusions have been made several times to the Diocese of Colombo, and to the Christian work which the Dutch carried on there, in contrast with England. Now I was Bishop of Ceylon for seven years, and I am bound to say, I cannot altogether subscribe to the correctness of what has been stated this morning, though resting upon printed reports. I do not think the Dutch did much for Christianity in Ceylon. They did something for the forms and ceremonies, and outward show of religion, but very little for vital Christianity. When I went to Ceylon, I found that, under the auspices, and by the direct command of the Dutch Government, the Sacrament of Baptism had been sold in the streets at the rate of three half-pence a head. The Dutch thought it would add to their respectability to introduce Christianity, and they passed a resolution that no one should be employed in any department of public service, however low or humble, unless he were a Christian: and to make the people Christians, they instituted the office of Proponents, who went throughout the length and breadth of the land, sounding a drum to call together the people round about them for Baptism.

"Now I need scarcely say, that the Society for the Propagation of the Gospel in Foreign Parts does not seek to make converts in this way. It sends out to the British Colonies the whole Gospel; it labors by its missionaries to establish the Church in its full integrity; and it is a delightful sight which would cheer your hearts to see, in that province of Tinnevelly, twenty-one Churches, open every day for divine service; every morning and every evening, to see them thronged with Christian worshippers, and to be assured that they come not out of ostentation, not merely to get a name to live, whilst they are dead, but to feed on the Lord Jesus Christ. There is a sincerity in the Christianity introduced into India, under the auspices of this Society, and the Church Missionary Society, which gives an earnest that the Gospel will sooner or later be known throughout the land.

"More especially I would wish an interest in your prayers on behalf of India. It is a deeply interesting land; a land which God has committed to us, not that we should extract from it the filthy lucre of gain, but that we should introduce into it the pure Gospel of Jesus Christ. In my own Diocese the Society provides for twenty-one missionaries, and has work for at least two hundred. I speak now of the Diocese of Madras alone, but it has been my lot to visit almost the whole of India. For seven years I was Bishop of Colombo, and for a year and a half acting Bishop of Calcutta. During that time I traversed nearly the whole of that country where the Society's operations are carried on, and, therefore, I am entitled to speak of the Society. We need many more laborers in the Lord's vineyard; and, if we had them, there is good reason to hope for the decided conversion of the people. I say, its decided conversion! Hindooism is shaken to pieces; but there it stops. There is reason to fear that Great Britain may make of the Indian character a people of deists; the Church of England will, unquestionably, make of them a Church of Jesus Christ. It is in this work that I seek to engage your interests."

Domestic Intelligence.

WESTERN NEW-YORK.

Pastoral Letter, to the Clergy and Congregations of Western New-York.

DEAR BRETHREN,—I perceive this morning, in the Episcopal Recorder, of Philadelphia, a printed Circular, calling for a meeting to be held in St. Luke's Church, Rochester, on the 11th of May, "to organize an auxiliary in the Diocese," to "the Protestant Episcopal Society for the Promotion of Evangelical Knowledge."

The Circular is signed by four clergymen and thirty-five laymen, in their individual capacity, and not as representatives of the Parishes; being *four* from Geneva, *one* from Penn Yan, *two* from Mount Morris, *one* from Oxford, *one* from Le Roy, *one* from Oswego, *one* from Lockport, and *twenty-four* from Rochester. It has been sent, I understand, to many of the Clergy and Laity in the Diocese, though not to me.

As Bishop of the Diocese, I deem it my duty to say to you, that this, as I understand it, is an attempt to form a Diocesan Society, "a Society in the Diocese," without previous consultation with the Parish Vestries, the Standing Committee, the Convention of the Diocese, or the Bishop. To neither of these bodies, so far as I know or believe, nor to the Bishop, has any Circular been sent.

The meeting is not called to discuss the question of the expediency of organizing such a Society, but to organize it. They say—"We deem it expedient to organize such an auxiliary, in the Diocese of Western New-York," and for this purpose the meeting will be held.

Your Diocesan has not been informed of this design, in private, or in public, except as it comes from the printed Circular, shown to him by others, and of which no copy has been sent to him.

The names attached to the Circular, forbid the idea of any intentional, deliberate, and known design, to introduce a mode of action disrespectful to the authorities of the Diocese, in disregard of the Diocesan, and which opens the door to distraction, division, and schism.

It will, however, I trust, appear both to you and them, that in the same way, by a notice from a few gentlemen despatching a Circular, asserting the expediency of the step, without consultation with any of the authorities of the Diocese, any kind of irresponsible Society—even an anti-Protestant, a tractarian, or anti-evangelical Society—may be formed, and claim the character of being a Diocesan Society, when, as in this case, neither the Vestries, the Standing Committee, the Convention, nor the Bishop of the Diocese have a voice, or have been advised with, in the case; and that, in this way, every Diocese throughout the country, and, in fact, every Parish, may be involved in all the evils of party distraction and schism.

Of the right of individuals to give their money to what objects they please, to promote what kind of religious literature they desire, or of the right individually to combine for the object of publishing, buying and circulating books for themselves, I do not raise a question. All are free to do so.

But of the expediency and propriety, not to say right, in individuals in a Diocese to organize in name or character, a Diocesan Society, "to furnish Episcopalians with a sound religious literature, in the shape of Sunday School books and tracts," for children and parents, without any previous consultation with the Rectors, or even notifying the Vestries, Standing Committee, Convention, or Bishop in the Diocese, I trust that even the gentlemen who signed the circular will, on a reconsideration of the subject, judge adversely.

I am slow to believe that the Soldiers of our Spiritual Army will designedly countenance any effort to carry on the spiritual war, without reference to the officers and the government.

A Protestant Bishop, and a Protestant by descent, by birth, by education, by study, and by conviction, I am a friend, as are all the Clergy of the Diocese, to *sound* Protestant religious literature, which sustains the Bible and the Prayer Book, but not to measures or views which may elevate the Protestantism of men above the Church of God, which may sink the authority of the Diocese, may invade its regular action, and may substitute party organization for Christian unity, and, in my judgment, will lead, not to law and order and truth, but to those sad results of division and schism, which all but the enemies of the Church will deprecate, and from which it is my duty to dissuade you. With the best judgment I can give to this project, I am bound frankly and affectionately to say, that I cannot but regard it as an irregular, needless, and distracting measure, and however undesigned to do so, yet calculated to rivet a party character on the Diocese, from which we have been hitherto free, and to provoke and promote disunion and conflicts, rather than to advance unity, harmony, and peace. In this view, I cannot sanction it. And while I trust it will not be sustained by the clergy and laity of the Diocese, I would fain hope that the gentlemen themselves, to each of whom a copy of this Address will be sent, will see, when they come together, that such an organization is so fraught with party evils, and injury to the Church, that they will not complete it.

With this brief statement, I commend you to the guidance of the Holy Spirit, that, by the abundance of His grace, all of you "may with one heart, desire the prosperity of his Holy Apostolic Church, and with one mouth profess the faith once delivered to the Saints." Earnestly praying for my whole Diocese, in the language of the Prayer Book, that God would defend them from heresy and schism, let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down, that so we may joyfully serve him in all godly quietness, walk in the ways of truth and peace, and at last be numbered with his Saints in glory everlasting,

I remain, affectionately,
Your friend and Bishop,
WILLIAM H. DE LANCEY,
Bishop of the Diocese of Western New York.

May 5, 1848. [*Gospel Messenger.*

CONNECTICUT.—*Visitation.*—Bishop Brownell has recently visited and confirmed in the following Parishes—April 23d, New Haven, St. Paul's, 26; April 23d, Fair Haven, 10; April 24th, East Haven, 3; April 25th, Northford, 10; April 26th, Hamden, 12; April 28th, Humphreysville, 6; April 29th, Huntington, 4; April 30th, Birmingham, 9; April 30th, Derby, 4; May 1st, Southport, 9.—*Calendar.*

St. Paul's Parish, Manchester.—We learn from a friend at Manchester Mills, that an *Episcopal parish* was organized in that village, on the evening of Easter Monday, the 24th inst., to be known by the name of *St. Paul's Parish, Manchester.* It is situated in a flourishing manufacturing district, which, until within a little more than a year, has been without any stated public worship, in its immediate vicinity. The Rev. C. R. Fisher, of this city, has been the minister in this place for more than a year past. The "*Union Manufacturing Company*" have already laid the foundation of a church edifice, which will be used by this parish, and which will doubtless be erected during the present season. A large lot, contiguous to the church, has been devoted by the same company to the sacred purpose of a burial-place.—*Ibid.*

MARYLAND.—*Ordination.*—On the Second Sunday after Easter, May 7th, at a special ordination holden in Christ Church, Easton, Mr. John Neely was admitted to the holy order of Deacon. Morning Prayer was said by the Rev. Dr. Spencer, of St. Michael's Parish, the Lessons read by the Rev. Robert W. Goldsborough, of St. John's Parish, Caroline county, and the candidate presented by the Rev. Dr. Mason. The Rev. Mr Bayne was also present. The officiating clergyman assisted the bishop in the administration of the Holy Communion, the number of participants being unusually large. The sermon was by the bishop.

Confirmation.—On Sunday evening, May 7th, four persons were confirmed in Christ Church, Easton.

Church Furniture.—Christ Church, Cambridge.—In addition to the enlargement and extensive repairs which it received last summer, and the completion of its tower by a neat spire, has lately been improved by the provision of a new organ, of four and a half stops, at a cost of $500.

Christ Church, Easton, was furnished with an organ for the first time on occasion of the recent ordination there; an instrument of four stops, of full and mellow tone, from the manufactory of Hall, of Baltimore, having been set up in the preceding week. The subscription for this purpose is understood to have been completed in a very few days by the spirited exertions of a few efficient members of the choir.

St. Peter's Church, Whitemarsh, the other church of the same parish, (St. Peter's, Talbot county,) is about to be also furnished with an organ, for which purpose a subscription is now in circulation.

St. John's Parish, Washington County, has received, within the past year, a handsome addition to the communion plate. By bequest of the late venerable Mrs. Galloway, a pair of large silver cups, which, for some years before her death, she had devoted to the service of the altar, were given to the parish for that purpose. The munificence of another lady has added a pair of heavy silver alms-dishes.

The College of St. James, has also lately received from a lady an Easter gift of a handsome silver alms-basin, with the appropriate engraved inscription, "The Lord loveth a cheerful giver."

PENNSYLVANIA.—At a meeting of the Standing Committee of the Diocese of Pennsylvania, held on Tuesday May 2d, testimonials were signed on behalf of the Rev. Thomas A. Starkey, and the Rev. Daniel S. Miller, Deacons, applying to be recommended for admission to the Holy Order of Priests.

Also, on behalf of Mr. Joseph I. Elsegood, late a minister of the Methodist denomination, applying to be recommended for admission as a candidate for Holy Orders. M. A. DEWOLFE HOWE, Sec'y.

Confirmations.—Second Sunday after Easter, morning, in St. Stephen's Church, the Bishop confirmed seventeen.

P. M., in the Church of the Evangelist, two.

KENTUCKY.—On Good Friday evening, April 21st, the Rt. Rev. Bishop Smith confirmed twenty-eight in St. Paul's Church, Louisville, and on the afternoon of Easter Sunday, administered the rite to twenty persons in Christ Church, in the same city.—*Episcopal Recorder.*

Clerical Changes.

The Rev. Henry Zell having resigned the charge of Trinity Church, Wolcottville, and accepted a call to the Rectorship of Christ Church, Bethany, Ct, desires all papers and letters to be directed hereafter to the latter place.

The Rev. H. V. Gardner has resigned the parishes of Harwinton and East Plymouth, and has accepted a call to the cure of the united parishes of Tashua and Long-Hill, Trumbull. His post office address is "Long-Hill, Trumbull, Conn."

The Rev. George B. Eastman has accepted an invitation to the Rectorship of Zion Church, Avon, Livingston county, Western New York, and requests all communications to him addressed accordingly.

The Rev. P. O. Holcomb, late of St. Luke's Church, West Granby, N. Y., having removed to Cheshire, Ct., requests his letters and papers addressed accordingly.

Married,

May the 8th, at Christ Church Cathedral, Fredericton, N. B., FRANK WILLS, Esq., of this city, Architect, to EMILY ROBERTSON, fourth daughter of the Venerable George Coster, Archdeacon of New Brunswick.

Notices.

Notice of Services for the Diocese of New York.—Having been requested by the Standing Committee of the Diocese of New York to perform Episcopal Services in this Diocese from Easter to the meeting of the Convention in September, and having consented to comply with this request so far as my Diocesan duties will allow, I give notice of my design, God willing, to be in the following places, ready to perform such Episcopal duties as may be desired.

Sunday, April 30, at Trinity Church, New York, confirmation, 4, P. M.

Sunday, May 7, at St. Paul's, Chapel, New York, confirmation, 10 1-2, A. M.

Sunday, May 7, at St. John's Chapel, New York, confirmation, 4, P. M.

Monday, May 8, at Church of the Holy Apostles, consecration, 10 1-2, A. M.

Monday, May 8, at Church of the Intercession, 6, P. M.

Saturday, June 24, at St. John Baptist's Church, New York, laying of corner-stone, 5 P. M.

Sunday, June 25, at St. Thomas's Church, confirmation, 10 1-2, A. M.

Sunday, June 25, at All Saints' Church, confirmation, 4, P. M.

Monday, June 26, at Sag Harbor, L. I., confirmation, 4, P. M.

Wednesday, June 28, at Maspeth, L. I., consecration, 10 1-2, A. M.

Wednesday, June 28, at St. Mark's, Williamsburgh, confirmation, 7 1-2, P. M.

Thursday, June 29, at St. Luke's Church, New York, 7 1-2, P. M.

Sunday, July 2, at Grace Church, New York, ordination, 10 1-2, A. M.

Sunday, July 2, at Church of the Holy Comforter, (Seamen's Chapel,) 4, P. M.

It is requested that all candidates designing to apply in July for Deacon's Orders, or for Priest's Orders, should, if practicable, be prepared for the Ordination to be held on the first Sunday in July in Grace Church, New York, as announced above. Further notices of services will be hereafter given. The papers of the Diocese will please to publish this notice.

W. H. DELANCEY,
Bishop of the Diocese of Western New York.

April 29, 1848.

☞ Agreeably with the above notice, the Bishop of Western New York has performed services in this city prior to this date, an account of which has already been given in our paper.

LIST OF CLERGY.—It is requested that notice be sent to this office by Thursday, 25th inst., of any alterations proper to be made in the list of clergy in this city and vicinity.

NEW JERSEY CONVENTION.—The Sixty-fifth Annual Convention of the Diocese will be held in Grace Church, Newark, on Wednesday, 31st May. Divine Service at 10 o'clock, A. M.

MARYLAND CONVENTION.—The Sixtieth Annual Convention of the Protestant Episcopal Church in Maryland, will be held in St. Paul's Church, Baltimore, commencing on Wednesday, 31st inst.

H. COLBURN, *Secretary*

☞ The offices of the Domestic and Foreign Committees of the Board of Missions have been removed to No. 2 Park Place, south-west corner.
New York, May 20, 1848.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 7th inst:

From Washington and Caple parishes, Westmoreland co, Va, 5; family mite box, N Y, 3 25; Miss E Turner, Ch of the Ascension, N Y, for education, China, 25; St Mark's ch in the Bowery, 50 cts; monthly offerings, St James's ch, Newtown, L I, for China, 14; St Luke's ch, Rochester, W N Y, for China, 35; Greece, 25; Africa, 20; and 4th annual payment for education of Thomas Pitkin, Africa, 20—100; Zion parish, Frederick co, Md, for Athens, 10; Africa, 2 50; China, 2; from the Rector's children, for do, 50 cts—15; Trinity ch, Rutland, Vt, 10, Sunday school, do, 5—15; Bp Polk Missionary Society, Christ ch, Mobile, 5th payment, for education of two children in Africa, 50. Total, $227 95.

J. SMYTH ROGERS, Treas'r,
New York, May 16, 1848. 61 Wall-street.

THE NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 7th inst:

From St Paul's ch, Staten Island, Rev Gordon Winslow, 17 70; St John's Chapel, Rev Dr Wainwright, 83 94; St George's ch, Hempstead, Rev Orlando Harriman, 4 80; Soldier's Mission, Ch of St Cornelius, Rev John McVickar, D.D., Chaplain, 4 15. Total amount, $110 59.

Donations and subscriptions thankfully received, by
THOMAS C. BUTLER, Treas'r and Agt.
New York, May 16, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since his report of 7th inst:

From St Paul's ch, Mishawaka, Indiana, Rev B Halsted, $2.

Donations and subscriptions thankfully received, by
THOMAS C. BUTLER, Treas'r and Agt,
New York, May 16, 1848. 20 John street.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN—NEW-YORK.

The Treasurer acknowledges the receipt of the following sums, since date of last report, 17th ult:

Anonymous, through H Meigs, jr, 5, J W Underhill, annual subscriber, 2; an American resident in England, through Ed. Laight, 20; steamer Northerner, from box, 94 cents; W R Ronalds, annual subscriber, 2; donation, 1 63; St Thomas's ch, N Y, through Dr Van Rensselaer, 50 25; M Swartwout, donation, 1; a lady of Christ ch, Poughkeepsie, N Y, through Stanford & Swords, 5; Mrs Henry Chauncey, annual subscriber, 2; Floyd Smith, jr, proceeds of the Fair held at Apollo Rooms, $535 68; a friend, donation, through J W Underhill, 2; collection at Anniversary, held at Ascension ch, evening, 30th April, after sermon by Rev Alex. H Vinton, D.D., 193 25; Trinity ch, N Y, stipend for the Missionaries to 1st inst, 300; collections at Chapel on the North River, for books, 6 05. Total, $1126 21.

Total $42,33.

J. DAVENPORT, Treas'r,
May 8, 1848. 10 Platt-street.

The undersigned desires to express his sincere thanks and acknowledgments to the ladies of this city, and of the cities and towns in the vicinity, and all others, for their generous and liberal contributions to the late Fair, held for the benefit of the Mission to Seamen: and also to those ladies who gave their attendance at the tables, for the zeal, fidelity, and cheerfulness with which they executed their several duties, and to say to each and all, that their kindness will be ever duly appreciated by those having in charge this important Mission. FLOYD SMYTH, JR.

New York, May 8, 1848.

The Agent of the General Protestant Episcopal Sunday School Union acknowledges the receipt of $10, from the Sunday school of St Luke's ch, Germantown, Penn, by the hands of James S Newbold, Esq, for books to be sent to St Paul's ch S S, Fayetteville, Ark.

DANIEL DANA, JR., Agent, &c.
Depository, 20 John st., N. Y., May 10, 1848.

NASHOTAH MISSION.

The subscriber acknowledges the receipt of $100, from a member of the Church of the Holy Communion, for the use of the Mission.

May 17, 1848. WM. H. ASPINWALL.

SOLDIER'S MISSION CHURCH.

The following contribution is thankfully acknowledged:

Received from Mrs Ogden Haggerty, towards the Organ, $15.

JOHN MC VICKAR, Missionary.
Governor's Island, May 16, 1848.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation, for the benefit of the poor:

From R, $10.

This friendly offering came at a time of peculiar need, and touched the sensibilities, and called forth the gratitude of some on whom afflictions were pressing heavily, and who, without such kind relief, must have suffered extremely. Is it too much to hope that a few others will manifest a similar regard for the children of sorrow?

LOT JONES, 77 Second Avenue.
New York, May 16, 1848.

Advertisements.

☞ Our Advertising friends will confer a special favor by sending in their advertisements on Tuesday, by 12 o'clock.

VALUABLE Works per the Independence. Brents translation of Father Paul's History of the Council of Trent.
Fleury's Ecclesiastical History, 6 large royal 8vo. vols. Paris edition.
Jones of Nayland's Entire Works, 12 vols. 8vo.
Camden's Britannia, 2 vols. folio.
Stanhope on the Epistles, 4 vols. best edition.
London Cases, 3 vols. 8vo. very rare.
Fuller's Ch. History of Great Britain, 3 vols.
Burton's Lectures on Ecclesiastical History, 2 vols.
Do. Testimonies of Nicene Fathers.
Todd's Life of Cranmer, 2 vols. 8vo.
Den's Theology, 8 vols.
Bede's Ecclesiastical History, new and cheap edition.
Schlater's Draft, new London edition.
Wogan on the Lessons.
Archbishop Secker's Works, 6 vols.
Archdeacon Dealtry's Sermons.
Bishop Watson's Theological Tracts, 6 vols. 8vo. rare.
Ancient Christianity, by Isaac Taylor, 4th edition, with supplement, &c., 2 vols. 8vo.
Bishop Bull's entire Works, 6 vols. 8vo.
Do. Latin, do. folio.
Bingham's Antiquities, new and cheap edition.
Ridgeley's Body of Divinity, new edition.
Minor Theological Works of Bishop Pearson.
Bishop Sanderson's Sermons, 2 vols.
Remains of Coverdale. Do. Latimer.
Bishop Porteus's Works, 6 vols.
Conference between Laud and Fisher.
Matthew Hale on the Liturgy, 4 vols.
Works of Archbishop Sharp, 6 vols.
Do. Lardner, 10 vols.
With many others for sale on accommodating terms, by
May 20. STANFORD & SWORDS.

ORGAN BUILDING CHEAP! The subscriber having located himself at Buckram, Long Island, a few miles from the village of Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements at a lower price than any other establishment in the United States. His long experience, both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c. his organs cannot be surpassed—they will be delivered in New York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.
May 20—6m. HENRY PILCHER.

WEBSTER'S DICTIONARY. The entire work unabridged. In one volume crown Quarto. Containing all the matter of Dr. Webster's original work, his improvements up to the time of his death, and now thoroughly revised and greatly enlarged and improved by
PROF. C. A. GOODRICH, of Yale College.
☞ Price reduced to $6. ☜
This edition contains THREE TIMES the amount of matter found in any other English Dictionary compiled in this country, or any Abridgement of this work, yet is sold at a trifling advance above the price of other and limited works.
"The definitions are models of condensation and purity."—*Hon. Wm. B. Calhoun.*
TESTIMONIALS.
From the London Literary Gazette, April 1, 1848.
"In the present edition Prof. Goodrich has been ably assisted by several eminent men, each distinguished in his own sphere of inquiry; and the result is in the highest degree satisfactory. The work is a noble monument of erudition, and indefatigable research; and the style and accuracy of its typography would do honor to the press of any country in Europe. This volume must find its way into all our public and good private libraries, for it provides the English student with a mass of the most valuable information, which he would in vain seek for elsewhere."
"The new edition of Webster's Dictionary, in crown Quarto, seems to us deserving of general patronage.
We recommend it to all who desire to possess THE MOST COMPLETE, ACCURATE, AND RELIABLE DICTIONARY OF THE LANGUAGE."
Signed by the following gentlemen, March, 1848:
Theodore Frelinghuysen, Chancellor of the University of New York.
William H. Campbell, editor N. Y. District School Journal.
Daniel Webster, U. S. Senator.
Thomas H. Benton, " "
John Davis, " "
Jefferson Davis, " "
S. A. Douglass, " "
George N. Briggs, Governor of Massachusetts.
William B. Calhoun, Secretary of State of Massachusetts.
Richard S. Rust, Commissioner of Common Schools in N. H.
Theodore F. King, Superintendent of Schools in New Jersey.
Robert C. Winthrop, Speaker of the United States House of Representatives.
Edmund Burke, Commissioner of Patents.
John Young, Governor of New York.
Christopher Morgan, Secretary of State, and Superintendent of Common Schools in New York.
Alvah Hunt, Treasurer of New York.
Millard Fillmore, Comptroller.
Rev. Samuel H. Cox, D.D.
Lyman Beecher, D.D., President of Lane Seminary.
Calvin E. Stowe, D.D., D. H. Allen, Professors in do.
Rev. Heman Humphrey, D.D., late President of Amherst College.
Rev. Ezra Keller, D.D., President of Wittenberg College, O.
M. A. Diehl, N. A. Gieger, Professors in do.
Benjamin Larabee, D.D., President of Middlebury College, and other distinguished gentlemen.
The previous edition of Webster's Quarto Dictionary, received the following recommendation, from Daniel Webster, Levi Woodbury, Theodore Frelinghuysen, and 101 other members of Congress:
"It is very desirable that one standard dictionary should be used by the numerous millions of people who are to inhabit the vast extent of territory belonging to the United States; as the use of such a standard may prevent the formation of dialects in states, remote from each other, and impress upon the language uniformity and stability. It is desirable, also, that the acquisition of the language should be rendered easy, not only to our own citizens, but to foreigners who wish to gain access to the rich stores of science which it contains. We rejoice that the American Dictionary bids fair to become such a standard." Published by
G. & C. MERRIAM, Springfield, Mass.,
and for sale by D. Appleton & Co., Newman & Co., Pratt, Woodford & Co., Gates & Steadman, John Wiley, New York, and Booksellers generally throughout the country. May 20.

BOARDING IN THE COUNTRY.—The subscriber, widow of the late Rev. Warner Hoyt, has located herself in the pleasant village of New Canaan, Conn., five miles north-west from Norwalk, (stages running from thence to the steamboat, and returning every day,) within a quarter of a mile of the Episcopal Church. She wishes to obtain from six to ten boarders for the summer, who can be accommodated with pleasant rooms, and every attention will be paid to make them comfortable. Terms moderate. Application can be made to the subscriber, or the Rev. Mr. Short, New Canaan, or to A. Reynolds, Esq., Greenwich, Ct.
May 20—5t$ ELIZABETH P. HOYT.

TO LET.—Pew No. 31, St. Paul's Chapel, eligibly situated in the South Aisle. Apply at No. 135 Broadway, corner of Cedar street; or to the Sexton, at the Church.
May 20—1t$

MISSING.—A pair of gold spectacles, supposed to have been taken from the desk of the subscribers through mistake. A suitable reward will be given on their return to *STANFORD & SWORDS.*

PROPOSALS for Building the Floating Church.—The Board of Managers of the Churchman's Missionary Association for Seamen, Port of Philadelphia, have authorized the undersigned committee to receive Proposals for Building the *Floating Church.* The Plan and Specification to be seen at the store of Joseph E. Hover, No. 87 North Third street, Philadelphia, and of whom detailed information may be received. Proposals will be received until the 1st day of June next.
JOSEPH E. HOVER,
R. S. TRAPIER,
WM. G. ALLEN,
H. F. RODNEY,
Philadelphia, May 19, 1848. *Committee.*

Poetry.

[From the Banner of the Cross.

THE FLOWERS OF GOD.

BY THE REV. JAMES GILBORNE LYONS, LL. D.

"Consider the lilies of the field."

The welcome flowers are blossoming,
In joyous troops reveal'd;—
They lift their dewy buds and bells,
In garden, mead, and field:—
They lurk in every sunless path,
Where forest children tread;—
They dot, like stars, the sacred turf,
Which lies above the dead.

They sport with every playful wind,
That stirs the blooming trees,
And laugh on every fragrant bush,
All full of toiling bees:—
From the green marge of lake and stream,
Fresh vale, and mountain sod,
They look in gentle glory forth—
The pure sweet flowers of God.

They come, with genial airs and skies,
In summer's golden prime,
And to the stricken world give back
Lost Eden's blissful clime:
Outshining Solomon they come,
And go full soon away,
But yet, like him, they meekly breathe
True wisdom, while they stay.

"If God," they whisper, "smiles on *us*,
And bids us bloom and shine,
Does He not mark, O faithless man!
Each wish and want of thine?
Think, too what, joys await in Heaven
The blest of human birth,
When rapture, such as woos thee now,
Can reach the bad on Earth!"

Redeemer of a fallen race!
Most merciful of kings!
Thy hallow'd words have cloth'd with power
Those frail and beauteous things;—
All taught by Thee, they yearly speak
Their message of deep love,
Bidding us fix, for life and death,
Our hearts and hopes above.

Miscellaneous.

EXCELLENCY AND USEFULNESS OF THE COMMON PRAYER.

A Sermon preached by WILLIAM BEVERIDGE, D. D (Late Lord Bishop of St. Asaph,) at the opening of the Parish Church of St. Peter, Cornhill, London, the 27th of November, 1681.

Let all Things be done to Edifying. 1 Cor. xiv. 26.

(Continued.)

And then, as there is nothing necessary to be known or done but we are taught it, so neither is there anything, necessary to be obtained, to make us either holy or happy, but we pray for it in the Common Prayer. For here we have the Lord's Prayer, a prayer composed by wisdom itself; and therefore it must needs be the most perfect and divine prayer that ever was made. Neither do we use it only once, but in every distinct service of the Church, in our prayers before we read the Holy Scripture, and in our prayers after; towards the end of the Litany, and in the beginning of the Communion Service, and in every office of the Church besides. And the reason is, because although our Saviour hath not forbidden us to use any other prayer, yet He hath expressly commanded us to say this, whenever we pray. And therefore, in obedience to his command, our Church hath wisely ordered, that in all, and in every solemn address that we make to the most high God, we always say this prayer; lest otherwise, by our transgression of his command, in omitting this, we make all our other prayers to be ineffectual. And besides, by the constant use of this amongst our other prayers, we are always sure to use one prayer both absolutely perfect in itself, and most acceptable unto Him to whom we pray; it being a prayer of his own composure: so that we speak unto God in his own words; and so may be confident, that we ask nothing of Him but exactly according to his own will.

And though all things necessary for us be virtually contained in the Lord's Prayer, yet our Church, in conformity to the Catholic and Apostolic, hath thought good to add some other prayers, in which the same things are more particularly expressed and desired at the hands of our great and most bountiful benefactor. All which are so contrived, that there is nothing evil or hurtful for us but we pray against it; nothing good or useful but we pray for it. There is no vice or lust but we desire it may be subdued under us: no grace or virtue but we pray it may be planted and grow in us. Insomuch, that if we do but constantly and sincerely pray over all those prayers, and stedfastly believe and trust in God for his answering of them, and so obtain what we there pray for, we cannot but be as real and true saints, as happy and blessed creatures, as it is possible for us to be in this world. Neither do we here pray for ourselves only, but, according to the apostle's advice, we make supplications, prayers, intercessions, and giving of thanks for all men; yea, for our very enemies, as our Saviour hath commanded us, Mat. v. 44. And what can be desired more than all this, to make the matter of the Common Prayer edifying, either to ourselves or others? Nothing certainly, but truth and sincerity of heart in the using of it.

I cannot pass from this head, before I have observed one thing more unto you, concerning the prayers in general; and that is, that they are not carried on in one continual discourse, but divided into many short prayers, or collects, such as that is which our Lord himself composed; and that might be one reason wherefore our Church so ordered it, that so she might follow our Lord's example in it, who best knew what kind of prayers were fitted for us to use. And indeed, we cannot but all find, by our own experience, how difficult it is to keep our minds long intent upon anything, much more upon so great things as the object and subject of our prayers are; but do what we can, we are still liable to distractions: so that there is a kind of necessity to break off sometimes, to give ourselves a breathing time, that our thoughts being loosened for a while, they may, with more ease, and less danger of distraction, be tied up again, as it is necessary they should be, all the while that we are actually praying to the Supreme Being of the World.

Besides that, in order to the performing our devotions aright to the most high God, it is necessary that our souls be possessed all along with due apprehensions of his greatness and glory. To which purpose our short prayers contribute very much: For every one of them, beginning with some of the properties or perfections of God, and so suggesting to our minds right apprehensions of Him at first, it is easy to preserve them in our minds during the space of a short prayer, which, in a long one, would be apt to scatter and vanish away.

But that which I look upon as one of the principal reasons why our public devotions are, and should be divided into short collects, is this: Our blessed Saviour, we know, hath often told us, that whatsoever we ask in his name, we shall receive: And so hath directed us, in all our prayers, to make use of his name, and to ask nothing but upon the account of his merit and mediation for us; upon which all our hopes and expectations from God do wholly and solely depend. Hence therefore (as it always was, so) it cannot but be judged necessary, that the name of Christ be frequently inserted in our prayers, that so we may lift up our hearts unto Him, and act our faith upon Him for our obtaining the good things we pray for. And so we see it is in the Common Prayer, for whatsoever it is we ask of God, we presently add, through Jesus Christ our Lord, or something to that purpose; and so ask nothing but according to our Lord's direction, even in his name. And this is the reason that makes our prayers so short: for take away the conclusion of every collect or prayer, in the name of Christ, and you may join them altogether, and make them but as one continual prayer. But this would be to offer manifest violence to the prayers, by taking away that which gives them all their force and energy, and so making them ineffectual to the purposes for which they are used. For certainly the asking all things in the name of Christ, as we do in the Common Prayer, is the only way whereby to obtain what we desire, and by consequence, the most edifying way of praying in the world.

The next thing to be considered, in the Common Prayer, is the method, which is admirable, and as edifying, if possible, as the matter itself. This none can deny, that doth but fully understand, and seriously consider of it. Which, therefore, that you may all do, I shall briefly run through the whole, and give you what light I can into it, that you may clearly see, not only the reasonableness, but the excellency of it all along. For which purpose I shall instance only in such things which offer themselves at first sight, to any one that doth but cast his eye upon it.

Let us therefore suppose a congregation of sober and devout Christians (such as we all should be) met together to perform their public devotions to Almighty God; every one of which hath lift up his heart privately unto him already, imploring his aid and assistance in the performance of so great a work, and so are all now ready to set about it. The first thing we do, is to read some sentences of Holy Scripture, that so we may begin our devotions unto God in his own words. And they are all such sentences as put us in mind of our sins against Him, and of his promise to pardon them if we do repent: that so we may present and carry ourselves with that reverence and godly fear before Him, as becometh those who are sensible of their own vileness and unworthiness to approach so great a majesty: and likewise, with that faith and humble confidence, which becometh those that believe, that He upon our repentence will pardon our sins, and accept both our persons and performances, according to the promises which He hath made unto us.

Then follows a grave exhortation, concerning the end of our present assembling, which is of great use, and ought never to be omitted. For men generally are apt to rush into the presence of God, without ever considering what they go about. Whereas, this exhortation puts us upon considering the greatness of the work which we are now engaged in, and so upon composing our thoughts, and preparing ourselves for the due performance of it.

Our minds being thus brought into a right frame and temper for it, we all, both minister and people, prostrate ourselves before the most high God, confessing upon our knees, the manifold sins and wickedness that we have committed against Him. Which confession is so contrived, that all, and every person in any congregation whatsoever, may join in it. For it runs in general terms: and yet so, too, that every particular person may and ought in his own mind to confess and acknowledge his own sins, which he knows himself to be guilty of. As where he says, We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. At the saying of this every one should call his own sins to remembrance, and what duties he knows himself to have omitted, and what vices he knows himself to have committed, and confess them accordingly unto God. And when we have thus confessed our sins to God, we presently implore his mercy in the pardon of them, and his grace, that for the future we may forsake them.

And whilst we are thus upon our knees, humbly confessing and bewailing our sins before the Lord our God, the minister stands up, and, in the name of God, declares and pronounceth to all those who truly repent, and unfeignedly believe his Gospel, the absolution and remission of all their sins. Which though spoken also in general terms, yet every particular person there present ought to apply it to himself, so as to be fully persuaded in his own mind, that if he doth but sincerely repent, and believe the Gospel, he is perfectly absolved from all his sins by God himself, according to the promises which He hath made to mankind in Jesus Christ our Lord.

And now, looking upon ourselves as absolved from our sins, upon our repentence and faith in Christ, and by consequence, as reconciled to God, we take the boldness to call Him Father, humbly addressing ourselves to Him in that divine form of prayer which He himself hath given us. Which done, we lift up our hearts and voices unto God, for his assistance of us in what we do, in the words of David, the minister crying out, O Lord, open thou our lips; and the people answering, and our mouths shall show forth thy praise. The minister again, O God, make speed to save us; the people, O Lord, make haste to help us. And then immediately we all lift up our bodies to stand upon our feet, and so put ourselves into a posture of praising and magnifying the eternal God, Father, Son and Holy Ghost, for his infinite goodness and mercy towards us; for which purpose the minister first saith, or sings the Gloria Patri, Glory be to the Father, and to the Son, and to the Holy Ghost; and the people, to show their consent, answer, As it was in the beginning, is now, and ever shall be: world without end. Amen. But not thinking this to be enough, the minister calls upon the people again, saying, Praise ye the Lord, and the people answer, The Lord's name be praised; and then we go on to praise Him together, saying, or singing, the ninety-fifth psalm, Venite exultemus Domino, O come let us sing unto the Lord, let us heartily rejoice in the strength of our salvation. &c. And so proceed to the psalms appointed for the day. After every one of which, to testify our belief in the most sacred Trinity, and our acknowledgment of that infinite love and goodness which every one of those divine persons hath manifested to us, we repeat that incomparable hymn, Glory be to the Father, &c.

Our hearts being thus raised up to God in praising and admiring of Him, we are now in a fit temper and disposition to hear what He shall speak unto us, and therefore have a chapter read out of the Old Testament; and that in its ordinary course, except upon Sundays and Holidays, when more people attending the public worship of God, than can conveniently come upon other days, we read some select chapter proper for the day, and such as is judged most edifying to all that are there present. And having thus heard God speaking unto us in his holy word, we presently fall upon praising of Him again, for so unspeakable a mercy, saying, or singing in the morning, the Te Deum, one of the most heavenly and seraphic hymns that ever was composed by man: or else, the song of the three children, which is nothing but a paraphrase upon that which David sang so often upon earth, and which the holy angels sing continually in heaven, even Hallelujah, praise ye the Lord. Wherein we being all sensible how far short we ourselves come of praising God sufficiently, we call upon all the creatures of the world to do it, Bless ye the Lord, praise Him and magnify Him for ever. In the afternoon, we sing either the Magnificat, or else the ninety-eighth psalm; both which being taken out of God's own word, cannot but be very pleasing and acceptable unto Him.

After this, our souls being got upon the wing again, and soaring aloft in the contemplation of the divine perfections, we are now rightly qualified to hear and receive the sublime mysteries of the Gospel. And therefore have a chapter read to us out of the New Testament. After which, we being revived with the good tidings of the Gospel, and filled with admiration at the infinite goodness of God therein revealed to us, we break forth again into praising and adoring of Him, in the song of Zacharias, or else in the hundreth psalm, in the morning; and at evening, either the sixty-seventh psalm, or else the song of old Simeon, still concluding with Gloria Patri.

Now having thus heard some part of the word of God read to us, and expressed our thankfulness unto Him for it, to signify our assent, not only to what we have heard, but to the whole Scripture, we all with one heart and voice repeat the Apostle's Creed, wherein the sum and substance of it is contained. And so profess ourselves to continue in the number of Christs's Disciples, and that as we were at first baptized, so we still believe in the name of the Father, Son, and Holy Ghost, God blessed for evermore.

[To be continued.]

[From the English Churchman.]

FRANCE.—The Pope has addressed the following Brief, dated the 18th ult., to his Nuncio in Paris, respecting Ecclesiastical affairs in France.

"Venerable Brother, health and the Apostolic benediction. It was not a small consolation for us to learn, by your letters to the Cardinal, our Secretary of State, that the faithful people of France had, during the events of the last revolution, generally given testimonies of veneration and devotedness towards our most holy religion and the Clergy. The joy of our heart was not less great when we learned that the Clergy, remembering their vocation and Ministry, applied themselves with all their strength to cooperate in the maintenance of public tranquillity, and prevent the effusion of blood. As soon as we received this news we hastened to render, in the humility of our heart, the sincerest thanks to God. It was very agreeable to us, also, venerable brother, to learn by these same letters, with what prudence and wisdom you replied to those writers who, anxious to defend the liberty of the Church under the new *regime* of France, desired to discuss in the public papers the very grave questions which belong to our supreme authority, and to the judgment of the Apostolic See. The Sovereign Pontiffs, to whom the care and solicitude of all the Churches has been divinely committed, have never neglected to show themselves, according to the wants of the times, the constant supporters of the liberty of the Church in France, and to struggle against the efforts of those who sought to undermine the same. Thus our predecessor, Pius VII., of happy memory, as soon as the organic articles were promulgated, fearlessly rejected, with Apostolic freedom and fortitude, all that they contained contrary to the doctrine and the laws of the Church. Thus the same Pontiff and our other predecessors employed all their care and zeal to secure the liberty of the Church and the spiritual welfare of France. For the rest, the canonical discipline which is at present in vigor in the Churches of France, as also the organization of Ecclesiastical matters in that country, cannot be changed by any person whatsoever, except the Sovereign Pontiff, for no other has universal authority over all the Episcopal and Metropolitan Churches of the French nation; and to no other can it be allowed to decide on matters which regard the general discipline of the Church, or derogate from what has been confirmed by this Apostolic See. As to what regards the revenues destined to divine worship and to the sacred Ministers, no one can be ignorant that such dotation is only a very feeble compensation for the immense properties of the Church which were alienated in that country in the unhappy times of the last Revolution. To abandon that dotation would be to place religion itself in great danger, for it would be taking away from the Clergy the resources which are indispensable for them in order to live, inasmuch as in several towns, and in most of the small localities in France, the poverty of the population is such, that it would be impossible for them to afford any assistance to the Clergy or Ecclesiastical affairs. It is for that reason, that several Bishops have already so much trouble to preserve their little seminaries, and find themselves unable, as they would wish, to establish new ones, though they are so necessary, in order to extend the education of their Clergy, and increase their number. It would, therefore, be extremely to be feared that the poverty of the Clergy, from which the Churches of France already suffer, would further increase, to the great injury of religion and of souls. Although in the United States of America, the Catholic faith, with the aid of God, makes new progress every day, it would still have produced more abundant fruits, if a native Clergy had existed in proportion with the multitude of the population and their spiritual wants. Now, what prevents the Clergy from being as numerous as is required, is the want of opportune and sufficient resources. Such is what we have thought it right to address to you, venerable brother, which you can communicate to such as in your prudence you may think it opportune in the Lord. In addressing to you the praises so well merited by the admirable manner in which you fulfil your weighty functions, we have confidence that you will continue, with the same prudence, the same zeal, and the same wisdom, to warn and particularly exhort the Ecclesiastics, in order that they may seriously consider that the Church, as was very wisely said by our predecessor Innocent I., does not change according to the changes of human things, and consequently, that they may take good care that a too ardent zeal do not lead them into precipitate measures, which might be a misfortune to the Church, and a subject of affliction to us. We, indeed, emulating the illustrious examples of our predecessors, according to the duties of our supreme Apostleship, shall not fail, as the time and state of things shall demand, to take all measures which may seem to us before God, likely to be most useful to the safety of the State, and the spiritual salvation of that nation. We do not doubt, in anywise, that our venerable brethren, the Bishops of France, from whom we have received so many, and such striking testimonies of veneration and attachment for us and for this chair of Peter, that the illustrious Clergy of that nation, that faithful people, who have always shown themselves animated by a peculiar love for the Catholic religion, will all, with new zeal, co-operate by their conduct in causing the worship and splendor of this most holy religion, to shine more and more. Receive, finally, as a pledge of our good-will towards you, venerable brother, the Apostolic benediction, which comes from the bottom of our hearts, and which we give you with the most tender affection. Given at Rome, at St. Mary Major, the 18th day of March, 1848, in the second year of our Pontificate.

"Pius P P., IX."

"LADIES' HOME."

Under this heading, we find the following advertisement in a late number of the English Churchman:

"A MARRIED PRIEST, residing in a very healthy inland town, beautifully situated in a Northern county, wishes to receive into his house LADIES desirous of living by Ecclesiastical rule, and devoting much of their time to the service of God, in the duties of piety and mercy. They will enjoy the privilege of the daily Service and frequent Communion: and will be employed, during a portion of every day, in the Schools, in visiting from house to house, or in other duties calculated to advance the cause of Christ's Holy Church, UNDER PROPER CLERICAL AND EPISCOPAL SANCTION.

Payable on admission, Fifty Pounds, and Twenty-five Pounds every six months thereafter. Reference to the Bishop of the Diocese, to Noblemen, and others.

Address, Rev. A. C. M., Office of English Churchman, 159 Fleet-Street, London."

Though fully alive to the abuses which, under Romanism, have prevailed in monasteries and institutions of a similar description, we have long been of opinion that societies based on some such plan as that detailed in the above quotation, might be established with propriety, and be productive of very beneficial results. A desirable refuge would thereby be provided for many a lonesome, bewildered female—"who had seen better days"—deprived by circumstances of the security of a parent's fire-side. Cases are constantly occurring, which demonstrate the urgent necessity for *social havens* of this description. No one, conversant with the moral statistics of London, and other large cities, can be ignorant of the discomforts under which the female orphans of clergymen, half-pay officers, and others, frequently labor; and the multiform temptations to which they are exposed, even when possessed of a small stated income. To such, a home possessing the recommendations above detailed, would be indeed a blessing of the highest order, both in a spiritual and temporal point of view. The evils of orphanhood would be more than one-half abated.

Moreover, the Anglican Church confessedly stands in need of an organized female agency,—were it for nothing else than to counteract the proselitizing influence of the *Sisters of Charity*,—those benevolent schismatics, who are extending their labors over the length and breadth of the mother country. There is abundant evidence to show, that many of the perversions of the lower orders to Popery, which have lately taken place, have been mainly owing to the instrumentality of this well-trained sisterhood. And sure are we that pious females,—visiting from house to house, —*under proper Clerical and Episcopal sanction*, —would mightily strengthen the hands of God's ministry, and carry out more effectually than has yet been done, the perfect and scriptural theory of our beloved Apostolic Church.—*The Church.*

FORGIVENESS.

From "Sermons on the Holy Communion," by the Rev. G. A. Poole, M. A.

"*Forgive us our Trespasses*," we pray, "*as we forgive them that trespass against us.*" Only think what this means in the mouth of one who is implacable, whose heart has borne any ill-will against his neighbors! Dost thou *not* forgive thy brother, when thou sayest, *Forgive as I have forgiven?* Lo, then, thou callest aloud for wrath, and everlasting destruction. Dost thou forgive but imperfectly, and not from thine heart? Lo, then, thou askest that God may deal so with thee also; and unless he utterly forgive thee, where shalt thou be? Cast out of his presence for ever, and dwelling in outer darkness, where there is weeping and gnashing of teeth.

Yet how little impression does this petition of the Lord's Prayer, so often repeated, make upon many. Do you all say your prayers night and morning at the least? God forbid that it should not be so. But has none of you, my brethren, ever been full of anger against a brother for two or three, yea, many days, for one offence? How often, then, hast thou prayed in the very words, *Forgive us our trespasses, as we forgive them that trespass against us*, rather for a curse than for a blessing. Thus do the very prayers of the closet, the solemn duty without which you can hope for no blessing and no forgiveness, condemn you; and your secret words to the Lord shall witness against you, when that which hath been whispered in the closet, shall be proclaimed in judgment.

And your associated devotions, your family or public prayers—do not they, too, witness against you more strongly? Have you never left bickering and anger to come to the throne of grace, together with those with whom you have been angry, and then returned to bickering and anger again? Have you never come with flushed cheeks, and with eyes glowing with malice, and with tongues scarcely hushed an instant before, and in such most unseemly, most wicked guise, joined in the words of the Lord's Prayer? And when you have retired, has not the smoothness of the face, and the momentary softness of the voice, been converted again into what angels would not delight to see and hear? If it be so with any of you, tell me, is it so that you would stand before the Lord in judgment? And if not, is it so that you ought to meet Him in the household worship, or in the Divine Service of the Church? Take heed lest your very prayers, which it would be wicked to omit, be turned into sin!

But let me beseech you always, before you kneel down to make your own confession to God, and especially at your private evening devotions, when the business of the day, with all its irritations, is past, to forgive, from your heart, all who have offended you, and to make, in solemn intention, as before God, apology and restitution to all whom you have injured or angered. Do not approach God in prayer until you are, as far as depends on yourselves, at peace with all men. And this is a proper exercise for all, young and old, rich and poor, and of whatever temper and disposition. The very child is irritated daily to little burst of passion and impatience, which require to be repented of, and to be forgiven. The passionate man is apt to say that his passion is soon over, and that then he is the best tempered man alive: which is only so much as to say that when the fuel of his anger is exhausted, he is angry no longer; that when he has already satisfied his fury, he is peaceable: but this will not stand in judgment before God; nor yet, if he get into a habit of self-examination, will he be satisfied with it himself. Again, one who is hardly provoked to express anger, but nurses his ill-temper in morose silence, perhaps thinks that none has any right to complain of his unforgiving temper, since it is so little suffered to escape in any act and expressions of wrath: but will such a man dare to say that he is prepared to pray, *Forgive us our debts as we forgive our debtors*, till he has cast off the dark cold temper, and been enabled to look with the smile of real peace, on those who have offended him? The rich and polite, again, may think that because their piques and resentments are somewhat differently expressed from the passions of those who are less restrained by conventional habits,—that because the current of their anger is rather deep than violent, rather sullen than noisy,—they may be excused: but how sadly are they mistaken! Religion regards no forms of society, and has no blessing for smothered anger; it is only anger subdued that she regards with a favorable eye, and injuries forgiven from the heart. It is not the face, and the tongue, and the hand only, but the heart and the spirit that God will have restrained: and he exacts this restraint of all.

APRIL REPORT.—The Mutual Benefit Life Insurance Company, (office 11 Wall-st.) issued, during the month of April, 1848, One Hundred and Forty-four new Policies, viz

To Merchants and Traders,	62	To Students,	3
.. Clerks,	9	.. Sea Captain	1
.. Manufacturers,	10	.. Ladies,	7
.. Mechanics,	14	.. Public Officers,	2
.. Clergymen,	2	.. Farmers,	4
.. Physicians,	3	.. Teacher,	1
.. Lawyers,	8	.. Gentlemen,	3
.. Brokers,	2	.. County Clerk,	1
.. Agents,	4	.. Other Occupations,	8

New Policies issued in April, 1848, 144

ROBERT L. PATTERSON, Pres't.

BENJ. C. MILLER, Sec'y.
JOSEPH L. LORD, Agent.
JAMES STEWART, M. D., Medical Examiner—at the office daily from 2 to 3 o'clock.

☞ That part of the Charter which limited it to 20 years has been repealed, and the Company now exists under a Charter unlimited in its duration.

May 6, 1848. 4t

GREAT Literary, Scientific, and Religious Attraction, at 146 Nassau street.—50,000 volumes of the most curious, rare, and recondite works, gleaned from all the great literary emporiums, are now offered for sale at the above great Bazaar of Knowledge. The extraordinary additions of rare and curious works lately received, are the admiration of all who visit the establishment. The prices are unprecedentedly low, for cash. There is now on hand a large supply of French, Italian, Spanish, and German Books, from the continent of Europe: while from London it has received 12,000 fresh volumes—enough to dazzle the eyes of every beholder. None, therefore, in quest of books, need fear disappointment, for there is no subject on which the best works may not be found. It is, if possible, more distinguished by its cheapness than anything else, though its riches, variety and extent are truly wonderful. *JOHN DOYLE.*
Cheap Ancient and Modern Bookseller, 146 Nassau-st, N. Y. a15:t

LIGHTNING RODS.—A. M. Quimby has removed from the Sun Buildings to his residence, in 27th street, between 2d and 3d Avenues. Orders for Lightning Rods can be forwarded by mail or otherwise. New York, May 1st, 1848. 4t9

LIFE ASSURANCE.
NATIONAL LOAN FUND LIFE ASSURANCE SOCIETY.
26 CORNHILL, LONDON,
And 74 Wall street, New York
Capital, £500,000 sterling, or $2,500,000.
(*Empowered by Act of Parliament,*) *2d. Vict.—Royal Assent 27th July*, 1838.
"A Savings Bank for the Widow and the Orphan."
T. LAMIE MURRAY, George street, Hanover Square,
Chairman of the Court of Directors in London.
Secretary—F. FERGUSON CAMROUX.

UNITED STATES BOARD OF LOCAL DIRECTORS:

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J. LEANDER STARR, General Agent.
EDWARD T. RICHARDSON, General Accountant,
For the United States, and British N. A. Colonies.

Part of the Capital is permanently invested in the United States, in the name of three of the Local Directors, as Trustees.

The present annual revenue derived from premiums on American policies is about $100,000.

A new pamphlet containing much original matter illustrative of the benefits of Life Assurance, can be had at the Society's chief office, 74 Wall street, *gratis*

J. LEANDER STARR, General Agent.

April 1—3m.

ENGLISH AND FRENCH BOARDING SCHOOL FOR BOYS.
Rev. S. DOUGLASS, A. M, Rector.

THE splendid mansion, now known as "the New York Orthopedic Institution," has been rented for the purpose of establishing an English and French Boarding School for Boys. The building is situated immediately upon the bank of the Hudson; and there are connected with it about twenty-five acres of land, thus affording ample space for play grounds. The distance from the City Hall is about 5 1-2 miles; and access to the Institution is by the Bloomingdale road, stages upon which pass the premises every 40 minutes.

The Institution is designed to afford the most ample opportunities for thorough instruction in English, Classics, Mathematics and French; the latter will form part of the *daily* study of the pupils, *and that without any extra charge.*

Strict attention will be paid to the moral and religious culture of the pupils.

The Institution will be opened on Monday, April 3d, 1848, but pupils will be received at any time, and charged only from the time of entrance.

For the accommodation of parents in the city, who may desire it, the Rector will receive pupils, and give them all the advantages of the Institution, with board, from Monday till Friday.

For further particulars, as to terms, &c., see Circulars, which can be obtained at the office of the "Churchman," and at the bookstore of the Messrs. Appleton.

The Rector refers by permission to the following gentlemen—

Rt. Rev. W. H. DeLancey, D D. LL.D.; Rt. Rev. W. R. Whittingham, D.D.; Rev. S. F Jarvis, D.D. LL.D.; Rev. Bird Wilson, D.D. LL.D; Rev. W. H. Berrian, D.D.; Rev. Samuel H. Turner, D.D.; Rev. J. M. Wainwright, D.D.; Rev. J. F. Schroeder, D.D.; Rev. S. Seabury, D.D.; Rev. J. H. Price, D.D.; Rev. B. I. Haight, D.D.; Rev. R. Cox; Charles Anthon, LL.D.; W. H. Harison, Esq., A. J. Bleecker, Esq., Abel T. Anderson, Esq., H Waldo, Esq., O. E. Hosmer, Esq., A. V. Williams, M.D., J. M. Bradhurst, Esq. April 1.

MISS BALLOW will remove her Boarding and Day School for Young Ladies from No. 10 Albion Place, to Twenty-second street, between Broadway and the Fourth Avenue—(the first stone-front house from Broadway;) and will be prepared to receive her pupils on Monday, the 1st of May. The situation is airy and pleasant, and very convenient of access both by omnibus and rail-road. There will be vacancies for a few Boarders besides those already under Miss Ballow's care; and she can also receive an additional number of Day Scholars.

The regular course of study comprehends all the branches of a finished English and French education; and every facility will be afforded for the acquirement of other languages, Music, &c. Miss Ballow will continue to devote her entire personal attention to the care and instruction of her pupils, and will be assisted by the most competent Teachers

French is the language spoken in the school and family.

Until the middle of April, Miss Ballow may be seen at her present residence; where she will be happy to give further information with regard to her system of instruction, discipline, terms, &c.; and to refer to the parents of young ladies who have been or are now her pupils.

March 25—tf

BANVARD'S
MAMMOTH PANORAMA OF THE
MISSISSIPPI RIVER!
Painted on Three Miles of Canvas!

Exhibiting a view of country 1200 miles in length, extending from the mouth of the Mississippi River to the city of New Orleans, and reaching over ten degrees of latitude. BEING THE LARGEST PAINTING IN THE WORLD!

Open every evening (Sundays excepted) at the NEW PANORAMA BUILDING in Broadway, adjoining Niblo's Garden.

Admission 50 cents; children half price.

The Panorama will commence moving at 7 o'clock precisely

Afternoon Exhibitions on Wednesdays and Saturdays, at 3 o'clock. Seats secured from 10 till 12 o'clock, A.M

December 18—yl

ORGANS—HENRY ERBEN, 172 Centre street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and one octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions case, 9 feet. two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet 4 inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—yly

PARLOR FURNITURE.

The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.

Also Church Furniture made to order.
Pew Cushions either in Hair or Moss.
Pews stuffed and lined, &c.

DIXON & STONEY,
Cabinet Makers and Upholsterers,
April 8—yl 555 Broadway, near Prince.

CHURCH TRIMMINGS.

THE subscribers keep constantly on hand an assortment of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also furnished to order Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,
Upholsterers, 116 Hudson street.
February 27—yly

ORGAN MANUFACTORY.
GEORGE JARDINE
Removed to 548 Pearl street, near to and opposite the City Hospital, Broadway, New York.

HAVING, since the destruction by fire of his former Manufactory, secured a large and valuable stock of the best and old seasoned wood, and built every convenience for erecting organs of the largest class, he will be enabled to sustain his long established reputation, and he respectfully solicits extended patronage.

Church, Parlor, and Church Finger and Barrel Organs constantly for sale.

THE Mutual Benefit Life Insurance Co. 11 Wall-st.—Statement, May 1, 1848:

This Company has issued since the 25th April, 1845, to this date, (3 years)	5,527 policies.
Policies cancelled, expired, and forfeited	819
Policies now in force	4,708
Amount of premiums received on above	$697,455 61
.. received for interest	21,276 43
Total receipts in three years	$718,732 04
Losses and expenses paid during the same time	176,721 46
Surplus, May 1, 1848	$542,010 58

The recipients of the amounts paid for losses, are as follows, viz:

Widows	38	Children	153
Husbands	6	Creditors	7

DIRECTORS.
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JAMES STEWART, M. D. (residence 3 Abingdon Square,) Medical Examiner, can be found at the office daily from 2 to 3 o'clock. tf

BOARDING for the Summer at Piermont. The large and beautifully situated mansion known as the Piermont House, will be opened for families and single boarders early in May. For terms apply at 142 Mercer street, or after the tenth of May at Piermont. May 9—3t

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☞ *At reduced prices for Cash only.* ☜
Published and for sale by
THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John-street, New York:

BOOKS OF INSTRUCTION

Union Primer,	per hundred,	$2 00
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Sunday School Liturgy, and Psalms and Hymns, stiff covers,	"	6 00
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Questions on the Book of Common Prayer,	"	2 00
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Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible,	"	2 00
Easy Questions for a Little Child, with answers in the words of Scripture,	"	2 00
The History of our Blessed Lord, in Easy Verse,	"	6 00
Bible Companion, vol. 1, Old Testament,	"	18 00
" " vol. 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.,	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3. "	"	5 00

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

CHEAP LIBRARY. *One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

THE LIBRARY to this date, in 173 vols., of various prices. Total, $25,59 nett.

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NEW LIBRARY BOOKS.

THE DOUBT SETTLED,	half morocco,	10 cents
SIMPLE STORIES,	" "	12 "
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NEW BOOKS OF INSTRUCTION.

THE CHURCH CATECHISM SIMPLIFIED, *by Question and Answer*, $3 00.

SCRIPTURE READING LESSONS *for Young children*, $6

BEAUTIFUL BOOKS FOR GIFTS.
In quarto form, upon superfine paper.

THE OLD MAN'S HOME. By the Author of The "Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts; fancy paper, 25 cents.

THE SHADOW OF THE CROSS. An Allegory By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62 1-2 cents; fancy paper covers, 25 cents.

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The CHILDREN'S MAGAZINE, *monthly publication*, 24 pages, 18mo—and three numbers in one quarterly, to save postage to distant subscribers—single, 25 cents per annum, and fifty copies for $10—payable always in advance.

☞ Address all orders for Books, and all remittances
DANIEL DANA, Jr., Agent,
Jan. 1, 1848. Church Depository, 20 John street.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.
No 15 Wall street.
Nett amount of accumulated premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

THIS Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks among the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, or quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the city of New York and Brooklyn, worth double the amount loaned thereon, and in stocks of the State and city of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company 56 Wall street, or of any of its agents

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MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 504 Broadway
May 22—tf

THE RETREAT.
A BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
Under the supervision of the Bishop of Pennsylvania,

On School-house Lane, five miles from Philadelphia, near the crossing of the Philadelphia and Norristown Rail-road.

Miss M. A. SPAFARD, Principal, Mrs. E. SPAFARD, Assistant Principal, M. FELIX DROUIN, late Professor of the University of France, Teacher of French and Latin, Mr. J. A. GETZE, Teacher of Music.

Letters for "Retreat" to be addressed Box 858, Post office, Philadelphia.

Refer to the Rt. Rev. Bishop Potter, Rev. D. H. Macurdy, 128 North 12th st., Dr. C. Treichel, Custom-house, Robt. Ralston, Esq., No. 4 South Front st., Philad., and James C. Kempton, Esq., Manayunk.

August 28—eaw

CHURCH SCHOOL FOR YOUNG LADIES,
UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.
Miss AYRES, Principal.
No. 54 West Twenty-first street, New York.

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

REFERENCES

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. March 25—tf